

The exposition of

Daniel the Prophete gathered
oute of Philip Melancthon / Johan Eco-
lampadius / Thonrade Pellicane &
out of Johan Draconite, &c.

By George Joye. A Pro-
phete diligently to
be noted of al Em-
perours & kinges
in these laste
dayes.

And now
And now ye kinges get ye vnderstan-
ding & knowlege / be ye taught & lernes
in Gods worde / ye luges of the erthe.
Psal. 2.

Serue ye the lord in feare / kisse ye the
sonne (and not images) lest he be wrathe
and ye perisse from the way / for shortly
shal his anger be kindled. But then bles-
sed be they all that truste vnto him.

1545. In Auguste.

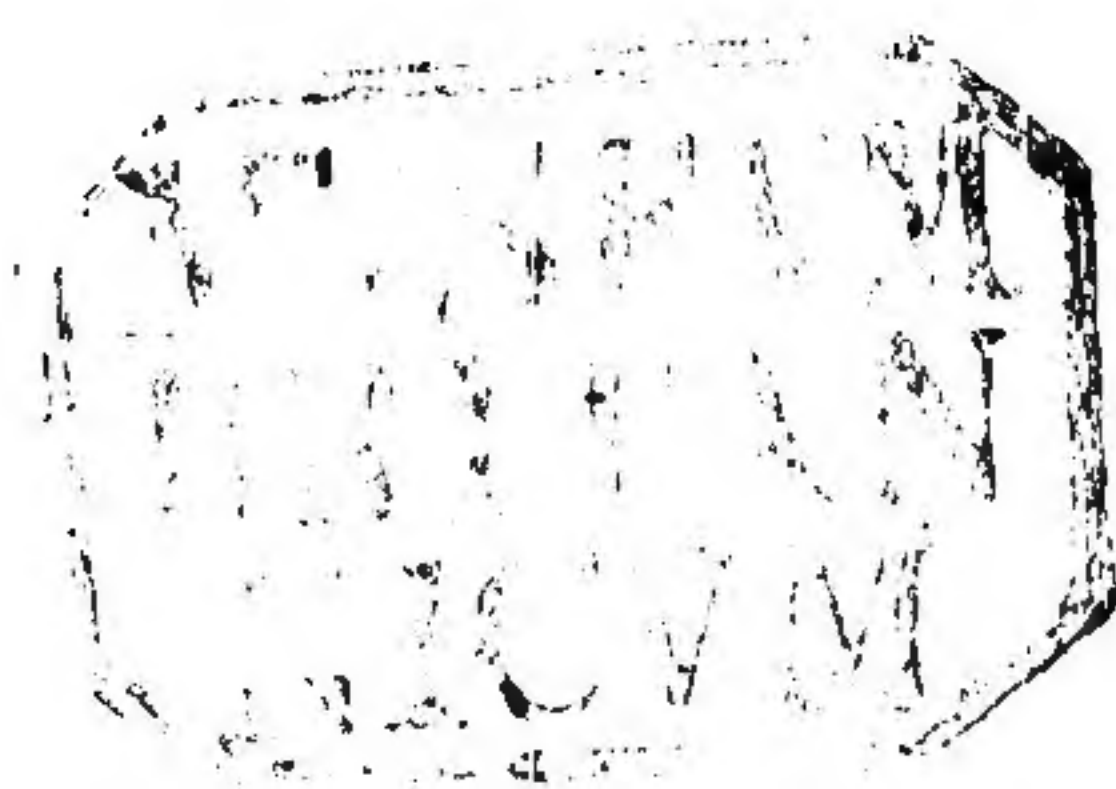
Unto the most

cleare Prince/Lorde Maurice Du
ke of Saxe/Lantgräue of Turlinge
and Marchis of Misne: Phi-
lip Melancthon whis-
sheth helthe.



When I addressed me to
write this exposition vpon
Daniel / I remembred the
halcyons daies. For thet
sayeth that in the most sharp halcyon
and coldest tyme of the yere / these halci- is a kin-
one making their nest in the sea rockis gis fis-
or sandis / wil sitte their egges and hat- shet.
cheth forth their chickens. And therefore the
same sea that harboureth these fowles
thus sitting vpon their egges / wil be so
calme and still to her geistis for .14. day-
es / that men may sweetly saye without
perel vpon her / not shaken nor molested
with any storme or tempeste / nor yet the
nestis of thes birds so nigh the water
not once shaken nor hurt with any sur-
ges. For the seas wil not for that tyme of
these birds sitting and hatching / be
her geistis. And therefore is this tran-
quillite of the sea for that litle tyme / as a

At
tew.



disce

The pistle

twice taking in the winter/called the hal-
cions dayes. But nowe to my purpose. As
God hath set forth in natural creatures
many images & faces of his chyrche/euē
so vnto me reading the hole description
of these birdes/it hath ben oftyn put in
mynde of þe chyrche yet nesteling in theis
troublouse colde dayes/as it were in the
sea/that is in great troublouse empyres
and kynngdoms. In whiche for a certaine
litle ceason/god hath geuē bothe howse/
as were a neste/and also some trāqui-
lite vnto godly studies/that the gospel
might be preached/red herd/and for .14.
dayes rested Bpō/for some chosen chykes
and faithful birdis of Cryst there to be
forth hatched and fethered. Sicke halci-
on dayes had the iewe for that litle tyme
whyles Ioan Bapt. preached/and whyles
Cryst and his apostles taught & preched
thē penance & the kingdom of heuen to
be at hande. For except/for some litle
ceason there had ben peace and reste/ne-
ther might the voice of the gospel haue
had bē spred a brode nor þe yowth taught
ād brought vp therein/nor any company
gathered into any chyrche. Which thigs
to be done it is not possible/whyles by
the terrible troublouse rustling to harnes
and batail/and for the barberouse fyerce
furye

Dedicatorye.

3

furye of these soldyers/honeste societies
ād congregacions be scatered/godly pre-
ching cessed/cyties & townes ouerthzone
and bzēt/no scoles holden/nor place quiet
for children and ignorant persons to be
taught. Namely when the babes be plukt
from their mothers bosoms/and laddes
out of their fathers handes to be slayne.
These thingis whē ye se done/thē let vs
lament & acknowledge the wrath of God
powered forth ayenst the synnes of man-
kinde. But yet the immense mercy and
goodnes of God/at some certaine ceason
geueth a litle breathing space to his chir-
che/making the fyerce seas calme for a
litle tyme lest thei shuld let the halcids
to hatcheforth thei chikēs. For becau-
se therfore/that God hath geuē vs in
this region a litle quyetnes/as it were
the halcions .14. dayes reste/whiles the
gospel might shyne forth: let vs render
to him thankis/and with the very godly
prayers aske tranquillite & peace that na-
mely þe yowth might be godly brought
vp & taught: and also that honest & god-
ly gouerners and techers might gouerne
and defende the disciplyne. For al be it
great difficulties and many sharp stor-
mes haue euermore grated vpō the chir-
che to exerceise hir faith/yet do experi-
ence

The last
dayes be
perilous.

The pistle

ence shew vs/a God afore did speke it,
The last olde age of the worlde to be mi-
che more miserable ad sorowful then the
former ages. Whether/truly/be these pre-
diccions ad propheties set forth in Balne.
for God wold haue them read, that the
godly hertes might prepare them selues
vnto the manyfold perils ad batailles/le-
ne whiche is the very chyrche of God/in
whiche the voice of the gospel of the sone
of god sowne. / thei might knowe that
same to be the chyrche which shal fight
with the enemies of cryst/which by his
death hath for vs apcaced the wrath of
the eternal father/and now ryssen raig-
neth to glorifie his chyrche with lyfe euer-
lasting. Thei mought knowe that these
sorowful miserable calamities shal haue
an ende/euen then/when the chyrche ste-
red by payne from dethe shal be beutified
with glori euerlasting. Of these things is
forasmiche as God himself very largely
premonisseth vs in this boke written of
Daniel/and hath constituted euen the
ordr of the tymes and ages/apointing
in a maner the very limites ad boundes
of the world/sewerly the reading of this
boke must nedis be profitable to good
men. Also the aungel himself in the ende
of this boke exhorteth this laste age to
this

Cap. 12.

dedicatorye.

4

this lesson where he saith. Daniel thou
shalt stonde in thy course or lotte into the
ende/that is. Thou shalt do this office.
Thou shalt teche and confirme the god-
ly. And cryst himself doth not onely dedu-
ce vs vnto the reading of this boke/but
also commandeth vs attentyuely to con-
sider of how waighety and great thinges
Daniels prophcye teacheth vs/saying/
whoso read it/let him take hede/whiche
saying gretefully moueth vs to reade this
boke the gladyer with the more diligen-
ce. Besydis this/it is p very breif copen-
dious some and reherceall of the storre
of the hole worlde/euen from the firste
monarchie to the laste/setting befor our
eyes the cleare examples of the good ad
euil princes and rulers. A monarchie is o-
ne empi-
re ouer
all the
worlde.

Of the profite of this boke/it shalbe
spoken more here after. But to inuyte all
men vnto the reading of Daniel/I haue
added breif notes. for the sayings of
the prophets be so plentiuouse that thei
cannot be all at once out drawne. Where-
fore albe it these my bare and slender co-
mentaris be not able to satisfie the am-
plitude of p mater/yet it profiteth to put
men in minde of the cheif matters/and as
it were with my synger to point them to
those places which the diligent readers
A llll be.

The pifile

Being ftudious/may by their owne meditation afterwarde turne to/a behold them nyer. There be verely in Daniel many ftories which require an interpreter. And in thefe/I thinke my labour to profite the yowth. Whiche my labours I permitte to the iugement of the godly and lerned/ which fhall iuge of this my booke both iently and louingly. And becaufe it is commonly vfed to dedicate bookes to princes and rulers/which vfrage may haue many probable and graue causes, My mynde is to dedicate vnto you (moft noble prince) this my labour and little booke/that when I hear your good will toward the church of cryfte and to honefte ftudies, to be prayfed/I wolde therfore declare alfo this your Vertue vnto the ftudents/exhorting them to loue and reuerence godly princes/and in their prayers commend them with their comons vnto God. Great is the infirmite of man/greter is the fury of the deuil/which brening in the hatred of god/as he thrufted out our firft parentes to fall into thefe miserable forowful calamities/euen fo ftudiethe perpetually to hurte Cryftes church. And cheifly he layeth awaite at the highefte head therof/and of our lyfe: nether is there any fo great wifedom which can wel perceyue howe great

dedicatorye.

at perel there is in euery gouernance and regiment.

Wherfore all princes conioined vnto the church of God/ought with the prayers of all faithfull to be folpen/that God whiche geueth helthe vnto kings wold once rule their counfels and bowe their myndes at their enforcements vnto their owne and to the publik fauing helthe. Of this thing the readers fhould be monifhed in this kinde of dedicacions. For the reading of noble and clear examples/fhould exhort the fame princes thefelues vnto modesty moderaciō/and to pyte/not to flaye whō ſo euer the aduerfaries of god wold haue killed/but to fere God. Which examples/for this ende hath God fet before their eyes/to call them and their pofterite to the ftudy and ſcole of Vertue. I therfore befech God hertely the father of Ieſu Cryfte our deliuerer to preferue you/and ſo to gouern you/that your gouernance be happye and prosperouſe to you/to your countrey/and to the church of cryfte/euen the very trewe comonality of all. So be it. In the

Calends of January.

1545. tranſlated.

The argument
 The argument or matter con-
 tained in Daniel the prophete by
 Philip Melancthon.



Any myghty and profitable thig is wor-
 thie to be depely repo-
 sed into good myndis
 Daniel comprēdeth
 whiche all to peruse
 and expresse / owz to
 skant little witts be not able. Notheles
 let euery diligent reader knowe hymselfe
 muche to haue profited / if he but the cheif
 principalls vnderstand / although it be
 but meanly: and vse the same vnto his
 own godly exercise: Considering which
 part teacheth him the trewe inuocation
 and worship of god and which cōflemeth
 his faith / which reiecteth and refuteth
 the iewes and vs casting away god and
 his gospel as thei did: which parte pre-
 cheth to vs repentance / and which euery
 now monistheth and warneth vs in ty-
 me of these laste perrellous dayes & bloody
 ende of this worlde. For these causes
 shall I recite briefly / as it wer the titles
 herein contained, whiche shall shew you
 what vtilite shall come to you by reding
 this

of the hole booke. 6

this holy booke and diuine prophete.
 firste thinke thus of the hole booke.
 That the story of Daniel is a testimony
 of the preseruacion of the chirche beuti-
 fied with great glozy / euery then when it
 semeth almost extincte and destruid. It
 teacheth vs therfor the chirche bothe to be
 chastised and shourged / and anon after his
 crosse / to be restored to glozi. It testifieth
 also the chirche / not by manis counsel /
 powze / strength / ordināces / nor actis / but
 by the sinners helpe of god / euery from the
 begining to this daye / to be defended, pre-
 serued and encreaced. It putteth vs also
 in mynd of the promises of god to be per-
 formed to his chirche / although it be
 done after a nother waye then we can
 conceiue. As when it was promised to
 the tribe of Iuda, The scepter nor tea-
 cher to be taken away from it vntill that
 sauour Sylo come: wherof the kinges of
 Iuda were so bolde / that they so oft re-
 bellig / moste proudly and cruelly they
 resisted and dampned the preching of
 Ieremye concerninge the destruccion of
 their cite temple / and kingdom. As wold
 nowe men resiste and destroye him that
 shuld preache to emperours and to kinges
 saing. Excepte ye repent and receiue the
 gospel nowe offered you / the turke shall
 destroye

The argument

destroie all cristēdom. But Jeremy knew full well these things both to come to passe / that the piple of god shuld be chastised by an haithen king / and yet at that tyme / neither the regale famylie nor the stok of Juda to be extincted / nor the true prophets to fayle & wanted. And euen so it came to passe beyond al menis expectaciō / when fewe or none knew therof. For the kingly stok euen in the babylonian captiuite had thair honor / where god stered vp prophets and orned his churche with great glory, yea and euen the haithen gentiles did he adioyne vnto the fellowship of his owne churche / so that there was then a glorious conuersion of the haithen vnto God / as I praye God there may be of the turkes and iewes once vnto our trewe cristen religion.

Secondarily ye shal obserue the testimonis of Messias our king Cryste. For as the other prophets were cheifly stered vp that by them the promises of Cryste shuld be spred the wyder / euen so it becomend Daniel to do the same office: and that by many waies / and in many visions. For he prophesied of his birth telling the yere and tyme therof / and of his passion as certainly and iustly the very tyme as did Johan Baptist poynt him forth with the
hys

of the hole booke.

his finger / euen whyles yet the comon weale of the ierws shuld encrease. Cryste shuld be borne and suffer / and also when their ceremonials shadowes & sacrifices all shuld cease.

Thirde lyke ye shal note the order / of the monarchies / which order is here expressed / that the very tyme wherein god wold haue cryste borne shuld be knowne / and the tyme of the general resurreccion of the dead / and the iugement shulde be signified and foresene. So that Daniel prophesieth certainly of these troublous laste bloddy dayes and persecucion nowe of late begonne; which all / Cryste with his laste coming now at hand shall
of.

fourthly ye shal note the places of repentance / of faith / and of the iustification by faith onely.

Fyftely ye shall note the examples of good and euil kingis.

Sixtely consydere the testimonie of the resurreccion.

Seuenthly there is geue[n] vs a forwar-
ning of the vngodly kingdome / which
about the ende of the worlde shall
enforce and contēde to quench and put
away the gospel of god. And hys is de-
scribed the sorowful lamentable cruel sca-
teringe of the poore prechers and profes-
sours

The argument

four of Crystes Verite/and the persecu-
tion of the chyrche dispersed ad banished
into sondy strange londis, pozely there
liuing vnder kinges em. ~~princes~~ and rulers,
which, wyth cruelty defende idollatry,
supersticion and false religion. And in so
great confusion among sondy nacions/
sondy sectis shall aryse bolstered vp by
manis witte & reason, concerninge gods
worship, inuented by man and the iusti-
ficacion by workis &c. Agens which pro-
phane fantasies and idle imaginacions
we must lern in the gospel/god to be wor-
shipped in spirit/and faith onely in cryst
to iustifye. Agens the eptures that de-
nye the resurreccion/and soules to be im-
mortal/here we haue a cleare testimonye
of the resuscitation of the dead to come,
where the vngodly shalbe punysshed
with payne perpetuall / and the godly
endowed with ioye eternall. The profes-
sours of this doctryne shal aryse ayen
vnto lyfe. By the doctrine of cryste/of
the prophets / and apostles, professed and
receyued / the true chyrche is ~~restored~~
from the Synagog of antycryst. Here it is
taught also the chyrche not to be the most
multitude / but often to be but a little
miserable sorte afflicted with pouerty pre-
sions, and persecucion with many other ca-
lamities

of the hole booke.

8

lamities/and the wyked enimies of god
for the more parte to bere rule/ to be em-
prouers and kinges popes, cardinals, bis-
shops &c. And to haue the wealthy Bayn
glorye of this worlde. But when these
vmarde apperances offende manis rea-
son/which being ignorant of the wrathe
of God ayenst synne/yet cleauing in the
nature of man/dreameth these rulers ra-
ther to be beloued of God to whom he ge-
ueth Victory/impery, riches, & rule: ther-
fore it is necessarpe to note this premont
cion teaching vs how we shulde knowe
the chyrche of God/where we shuld seke
it/euen onely in that cōgregacion which
receiueth & embraceth with perel of theire
lyues the doctryne deliuered by the pro-
phets/by Cryste & his apostles. And let
not the ~~princes~~ / kinges/rulers nor ry-
ches nor their gloriouse titles/nor the
multitude/nor longe customs/nor the ho-
ly names of their holy mother the chyr-
che moue the to esteeme them for the pe-
ple of god, which ether cast away/negle-
cte or ~~pervert~~ the vniuersal doctrine of
the prophets and apostles/or els openly
and pertinately defende imagis, superstiti-
on vaine rytes/idle ceremonies, and va-
pistrye. Here also thou feeste the antycry-
stis bothe seculare and spirituall prophes-
ied

The argument

eled to come in the second & third But especially in this last Monarchie / where in they shall moste cruelly towards the ende of the worlde greuously persecute & resiste the gospell / Here (I say) are these aduersaries to crist lyuely set forth in their own colozs and as it were with Daniels finger pointed forth: & also / howe / where with / and when they shall be destroyed. Men must be prudent in diuiding and receiuing the prophets documents. They must loke whiche parte containeth the lawes / whiche preche the promises & the gospell. For vnto these principalls also, other things must be referred. Note also whiche parte declareth the documents. As what can be said clerelyer and euidentlier ayenst the iews / then that Daniel affirmeth cryste to must haue had ben borne during yet the comō weal of Moses? Wherefore that horrible destrucciō of Hierusalem and ruine of the hole londe of Iuda nowe paste. 1474. yeres / do testify cryste to be borne / & it refuteth their made and cursed pertinacye. Here must we note the lessons of the true inuocation & worship of God. As whē Daniel prayeth / he acknowledgeth to God onely his owne and their synnes for whom he prayeth / & asketh of God onely deliuerance in the faith

of the hole booke.

9

faith and confidence of his mercye / adding by expresse name, for the lordes cryste his sake / that is for Messias his sake promised. This forme of prayer with confidence of the mercy of God promised for crystes sake / we ought to vse in these last and perious days: now be we taught who be the churche and therewith monished to flye and . . . that false coloured company that contende to blot out the name and glozy of cryste / defende their images superstitiouse rites, cere. and papistry ayenst the gospel / vnder the name of the churche or of any other begged glittering gay titles.

Neither ought this thing to be neglected / that to confirme our myndis / God the scrīptur hath geuen vs prophecies of all sortes pture is concerning the epterne kingdōs / so that Gods by the iust fulfilling of euery thing / as it worde, was prophced / we haue true testimonys that our scripture is Gods worde / & no nother but this our faith, to be the true faith also. And that we shuld be warned and tolde when cryste shal come and whē we must loke for the ende of the worlde. And when we see althing is to haue had come to passe / and be fulfilled whiche were prophced / then we shuld beleue euen these same also to be lykewys

B

se

A brieft supputacion of the ages
 se fulfilled whiche yet this daye the scri-
 ptures testifie to come ozels we se them
 presente. Whiche propheties the clere-
 ier to be vnderstande/it is necessary we
 know the ages of the worlde and the or-
 der of the .4. Monarchies/and the num-
 ber of the tymes howlong they stode.

A brieft supputacion of the Ages and
 yeris of the worlde.

As the better vnderstanding of this
 prophete/I will diuide the worlde/
 as saith the house of Elie/into .3. a-
 ges:and then after Daniels floze into
 .4. Monarchies. The house of Elie thus
 saith. Six thousand yeris shal the world
 stande/and after that it shall fall and be
 destroyed.

Two thousand yeris it shall stand vnder
 the first the lawe written/called the lawe of
 age. nature written from the beginning in me-
 nis hertis.

2. age. Two thousande yeris vnder the lawe
 written by Moses.

3. age. Two thousande vnder cryste and his
 gospel/albe it this last thousand yeris
 be not fulfilled/for that the sinnes and
 wickednes of this worlde being so abomi-
 nable/so rank and rype & the persecucion
 so

and yeris of the worlde. 10
 so greivouse/God must for his promise sa-
 ke Mat. 24. and for his chosens sake shor-
 ten the dayes, lest all flesh perishe. The
 first age contained in the first. 2000. stode the first
 from the creacion vnto Abraham being. age.
 50. yeris olde/whiche was .344. yeris af-
 ter Moyses flowde/which floude was fro
 the creacion in the yere. 1556. The secon- 2. age.
 de age in the seconde. 2000. reacheth from
 the said yeris of Abraham vnto the birth
 and passion of cryste. Cryste was borne
 in the yere from the creacion of the worl-
 de. 2978. and preuented the ende of the four-
 erth millenarie by .22. yeris. And why?
 verily because we shuld know that as he
 hath with his first coming into flesh pre-
 uented the ende of the seconde age/
 euen so will he with his laste coming to
 iugement preuent the ende of the last age
 and first millenarie. This third age in 3. age.
 this laste. 2000. begane at the birthe or
 rather after the ascension of Cryste and
 shal continue vnto the destruction of the
 worlde at crystis coming to iugemēt. Of
 this age there be past this daye from the
 birth of cryste. 1545. and from his passion
 1512. and from the final destruction of Je-
 rusalem and the iews comon weal. 1474.
 And thus is the world old. 5523. or after a
 nother manis reckning. 5525. Which re-
 kenning

A briefe supputacion of the ages
 kening is thus gathered in the bible.
 first from the creacion to Moyses floude
 there were yeres. 1556.
 From thence to Abrahams going forth
 out of chaldei. 363.
 From thence to the going forth of the Is-
 raelites out of Egypte. 430.
 From thence to the first building of the
 temple in the .4. yere of Salomons raig-
 ne. 480. yers.
 From thence to the captiuite in Babilon. 429.
 The captiuite dured. 70. yers. And here
 was the age of the worlde. 3428. yers.
 From the captiuite to crystis birth. 550.
 yers. & here was the age of the worlde. 3978.
 From crystis birth. vnto this yere there
 be. 1545. And thus haue we the age of the
 worlde from the creacion. 5523.

But because onely Daniel prophetteth
 of the .4. high Monarchies of the worlde
 and how cruelly crystis churche shuld be
 persecuted vnder euerie one of them/and
 how it shalbe treated vnder this last mo-
 narchie of the Romans to the worldis ende
 ye shal first know that a Monarchie is an
 empyre or kingdome wherin all the gouer-
 nance dependeth of one man/albeit the
 same hath vnder him many kings & prin-
 ces. So that a monarchie is the sole head
 imperye ouer all the worlde. The first mo-
 narchie

A monar-
 chie.

and yers of the worlde.

II

monarchie stode vpon the chaldeis & est so the first
 ne vpon the Babilonitis both at last ioi- monar-
 ned into one. And begane at the ende of chie.
 the first age in Abrahams daies/and conti-
 nued vnto the last yers of Daniel/ene to
 the ende of the captiuite of iews in babil-
 lon. This Monarchie stode. 1495. yers & en-
 ded in the yere fro the creaciō. 3440. And
 then began the second Monarchie, which was
 the empyre of the medes & persies, to flo-
 rish & continued. 191. yeres. Then conquered
 greke Alexander the Medes & begane the
 third monarchie/called the empire of the
 grekis/which stod. 260. yers. Then at last
 47. yers before cristis birth began the
 4. Monarchy called the Romane empire/
 which yet standeth/but as Daniel did forese-
 it vpon feeble feet made of brittle potba-
 erthe/The leggis therof saith he were
 A. For whē it first begane/the Romans
 were myghty & valeant so continuing tyl
 Mahumete & the poples ofrome by fraude
 minished, skattered, diuided, & translated
 the empire/as ye see it this daye decayed: this
 last monarchie hath now stodd A. 1592.
 yers, Julius cesar first being consoler & est-
 sone the first emprowr ofrome who raigned
 4. yers & 7. monethes whom succeeded oc-
 tantus Augustus in whose yere. 42. was
 Cryste borne.

The. 2.
 Monar-
 chy.

The. 3.
 Monar-
 chy.

The. 4.
 Monar-
 chy.

Daniel.
 2.

B. iii. The

The ar-
gument.

The om-
nipoten-
cie & mer-
cie of
God.

God ru-
leth the
world by
kings &
prophets.

The first Chapter.

If God / 3. in persons and one in substance / we beginne this expofition / for that according to his threatenings & comminations he hath by Nebucadnezzar kyng of Babylon / almightly destroyed the kingdome of the jewes for breking his .xc. comandements: & againe fo mercifully accordig to his promifes he preferved Daniel wth his felows endeavouring al waies to kepe his preceptes. In this glaffe we behold god both almighty & merciful by kings & prophets fo to gouerne y^e worlde / that thei w^{ch} wil not beleue the prophets and true prechers (as did the jewes contempne Jeremye) must wth out mercye be destroyed by the kinges and at laste by the turke accordig to his threatenings in the lawe: but thei that beleue his prophets (as did Daniel and his felows beleue Jeremye) shal be mercifully preferved by the kinges & eu^{er} vnder the turke to / accordig to his promifes. Let vs therfor beleue the doctryne of the prophets and prechers preching the lawe & gospel / lest with the edged swerde of the kinges and turke the seruants and miniftrcs of God / we be slayne with the vngodly jewes / but rather contend by faith to be conserued with Daniel accordig to Gods promifes. He cannot lve which

which saith / I am the strong and zelouse God, the visitour and seker out of the wykednes of the fathers in their children, vnto the thirde and fowerth generacion. But yet am I merciful into thousandis that loue me and kepe my preceptis.

In this Chapter / it is shewed howe that Daniel with his felows taken in battail were brought into the kings court of Babylon / and there liberally brought vp, so that thei became very apte and able to gouerne the comon weal: which story containeth first a clere example of the diuine prouidence, and then an example of the holy and liberall educacion of yongemen.

The first Chapter.

In the thirde yere of the raigne of Joachin kinge of the jewes / Nebuchadnezzar kinge of Babylon came to Hierusalem and besieged it. And the lord epylded vp Joachin king of the jewes into his handis and also certain of the vessels and iewels of the house of god, which he caryng awaye with him into the lande of Babylon into the howse of his god / did sette them vp in the treasure howse of his God.

The first place containeth the wrath of god and punishment of wykednes & vni-

The first Chapter.

Ungodlines according to the comminacions of god/begin at the examples of the wrath of God/that is /at the greuous calamite and miserable captiuite of the kinge & his subiectes / the destruction of their cheif cite Hierusalem/burning of their noble temple for their idolatry and breking of his preceptis, which miserable calamitouse captiuite and deadly desolacion az described in the .4. of the kingis. 24. cap. and in the laste of the cronicles called Paralipomenon. Hither, notethis to therfore tendeth the hole storpe of Daniel. That as the iewes with their comon reader, well were so miserably destroyd and led into captiuite by gods minister Nebucadne A kynge of Babylon for despying the preaching of Jeremye, and slaying his prophete, teaching them the law and gospel and warning them of that their A plage to come ouer them: euen so shal al the crysten realmes at laste for thrusting awaye the gospell offred them and sleying the true pechers sent them of God / be lykewyse miserably destroyed and captiued of the turke: so that firste by mutuall and ciuill bataills emong themselves one destroying other / thei make the waye more easy and redy for the turke to inuade and ouercome all cristendome. And wherfore shal

The first Chapter.

shal God do thus to his peple? Because 12 22. Cap. (saith Jeremye) thei haue casten bp the couenant of their owne God and worshipped strange Gods. Vnto the which sentence Daniel subscribeth saying / we haue 9. Cap. not obeyed the prophete, the seruants of God.

In the londe of Sennaar / that is in Gene. 7. the lode of p caldes / in a great playn was Df Baby lon cite. Babylō builded in processe of tyme mightely and strongly augmented with riche palaces, pleasaunt howses / strong walles, and towres called the head cyte and empyre of all the worlde so celebrated, and standyng inuicte with many glorious victories by the space of .1495. yeres / hauing the hole world vnder their dominion. It was builded in .4. square. 60. thousand pa A ouer from wall to wall / the wall is .200. fote highe / and .500. fote brode. And yet was every fote longer by .3. fyngers then owers. It was in circulte withoute the vtwarde wall is .480. fote longe. It was double walled with many highe and strong towres. And by a meruelouse crafte and labour / the floude euphrates was brought to runne rounde aboute it / betwixt / and without the walles and thowme many places of the cite. It is so described of the auncient historye wy.

The first Chapter.

myters/as of Josepho / Plinio / Herodotus / Drosio as no cite els to be lyke it. But this so mighty a cite and golden head / when the kinge Balthazar with his nobles were festing and banqueting in the night in moste securite / for that they thought their cite to be inexpugnable. Then came kynge Tyng and layd siege to Babylon / he digged by the bankes of euphrates and turned the flowd cleane from the cite / so that with out perell he might with his hoste entre it / and then hauing the kinge of Babylon in sicke drenches and securite he slewe him and toke the cite. In that cite yet (as it is left) there remaineth the temple of Jupiters image called Bole the synder of the syderall science / or is is there no nother memorall or shant any Vestigie thereof. Of the soden fall of that so ströge a cite / so mighty and clere an Empire and noble Monarchye or golden head as God described it / let all kings and emperours this daye described by the pot baill crthe and frayle fetes diuided among themselves into .x. crthes / toes / beware and take ensample. For Tyng and the Turke the ministers of God / are at hande / euen the very instruments of gods wrath punishing the wicked by godlynes of al crystendom.

For

The first Chapter.

14

For it was the lord (saith Daniel) that yelded by the kinge / the cite / the temple / and the holy vessels therof into Nabucadnezers handis to be set in the temple of the deuil. And yet is not God the author of euil / for worthely punishing synne by hardening impenitent hertes as he did Pharaos hert.

Wherefore if men wil be wyse and warned in tyme / let them feare God / constituting heithen kinges as was Nabucadnech / and now is the turke to punish the sinne / lest by these examples of the wrath of God according to his comminations we be destroyed of euil kinges and of the turke / Peter writeth / the destruction of Sodoma to be prescribed vnto their posterite for an example / and the same example let vs here take at the iewes. And praye to our father that he lede vs not into temptacion / but deliuer vs frö that euil. For if he spared not his owne naturall branches the iewes (saith Paul) beware lest he spareth not vs by naturall branches / but serue vs as he dealt with his owne peple.

Then the kinge commanded Asaph his highe steward to chose forth of the Israellites of the kinges blood and nobles / yongemen moste cleane / fayer /

Amontion

Rom. 11.

The first Chapter.

fayer/wittye, wyse, lerned, comely persons, and prudent to. **A**pon him to stande in the kingis hamle, whiche shuld lerne the chaldey tongue. Vnto whom the kinge apoynted their daylye lyuing out of his owne store howse or table and of the kinges owne wyne/so that after .3. yeris thus bpinging, certaine of them might stande before the kinge. Then were there among the ieiwes Daniel/Hananiah/Misael/Asarias vnto whom the steward gaue these names/and called Daniel/Belshazzar/Hananiah/Azariel/Misael/Mesach/Asary Abednego.

The offit In this text/kinges be taught to moderate their Victories/that it is their ges and office to see the yowth diligently & godly brought vp and lerned. This place containeth an example of mercye and clemencye for kinges/not to destroye their captiues/But to sette a beter order among them/preseruing the good and iuste a lyue/and the intractable and incurable to suppress them. Here yese the chyrche of God beter entreated in a strange londe vnder an. **A**then kinge and his officers/then at home among their owne nacion/God so prouiding and exciting the heretis of heithen princes. Thus hath he made

The first Chapter.

15

made the. **A**then miscreaunts the instruments of his mercye ouer Daniel and all his other godly felows/in noumber wel-nighe .10000. of the nobleste bozne, to liue in chaldei as quietly as thei had ben there bozne out of the Babylonytes. Thus yese God euermore to kepe promyse with his iuste peple and faithful/according to his saying, I wil be merciful vnto thousandis that loue me and kepe my commandments. **Exo. 20.**

What Of this place let **A** kinges and princes whiche gete victory lerne these .3. thingis, lessons. friste to chose out the yong men most apt, ientle, godly, and of pregnant wittes into the ministracion and gouernance of the comd well and of the chyrche, as here commandeth the kinge to chose him forth the moste lykely pure and comelieste prudent yonge men to stand before him in his courte. For so shuld thei vse their **A**pires and Victories, that thei shuld know and euer preferre and diuyde the good men from the euil/as Dauid geueth them ensample teaching the kinges so to do in the .101. psal. Secondely thei be taught to enstructe and bringe vp the. **A**yonge men in the knowlege of tongues and worde of god/as here doeth the kinge to Daniel and his felows

cau

The first Chapter.

causing them to be lerned in all the discipline of the chaldees. It is comanded to

Deut. 17.
larger
must be
our rea-
son be-
of Deut.

kings that the Volume of the lawe be euer in their handis. Wherefore the office of kinges and hauing victories is to see diligently that there be many lerned and godly prudent officers, whiche must rule and minister to the comons and in the churches according to the diuine & hu-

mane lawes. And of this their office/kinges be called of God the nourcers of cry-

Daniel.

stie. Esay. 49. Thirdly/these kinges shuld geue vnto the sechofeng lerned men their

Belthas-

new names corresponding their Vertues and offices. As Daniel being as miche

Belthas-

to saye as a man acknowledging and profes-

Belthas-

sing God to be the. A. /was called nowe

Belthas-

Belthasar/that is/the most excellent ad

Belthas-

faithful keeper of treasure & ananias which

Belthas-

expresseth and sheweth the grace of god

Belthas-

is called Adzache /is is /a swete wo-

man and best or a lyfing by /Abisael is one asking his petitions of God /afterward called S. zach that is a man in highe pr-

ce. Asariae as miche to saye as one testi-

fying of himself /God to be his helper /is called Abednego that is a geuer of light

Thus did God by the kinge glorifye his

seruants with names of Vertue and co-

mendacion according to Paul saying /If

thou

The first Chapter.

16

thou be. good thou shalt be prayesd of the powers /that is to say thou shalt haue

high names of office and be preferred

other. Nowe let vs all praye incessant-

ly for sicke Victorious kinges /that good

lerning and tongues might fioreshe into

the stillite of their churches and comon

weales and that sicke mought longe ra-

gnie and of all their enemies haue an hap-

pye Victorie.

But Daniel determined with him

self not to be polluted with the kinges

meats and wyne & c. Because the tye

occupieth miche place / therfore take

the byble to the at this place and laye

it by the reding ouer the tye before

& after thou haste redethis expositio.

This is a place / of faith / tenta-

cion / perseuerance of holymē being in the

croffe. And it containeth examples de-

claring that to be true which God affir-

meth saying I wil be merciful. & c. Dani-

els faith shyneth in these wordis. That

he determined not to be polluted with

the meats as God had forboden him & d

alliewes in leuitico. Daniels faith was

tempted in that The chamberlaine said

if he wold not receyue sicke meats and

wyne / the kinge shal take displeur with

me & I laye me if he se your faces leane.

His

before
Rom. 13.

Text.

Exo. 20

Cap. 11.

The first Chapter.

His perscuerance a perethe in that Daniel
 el faith. Proue vs thy seruants these .10.
 dayes with the grewell & a litle water. Wh
 the constant faith/abstinence and perse-
 uerance of Daniel/with grewell & water
 desy. A rather to be sustained then to
 be polluted with the kinges darntye dis-
 shes.ouer bloody Esau's wolde not haue
 so done. For if thei had neuer dronken of
 the courte wyne and cuppe of Babylō but
 had cōtinewd still at their studies in sco-
 les with their wōt thyng fare/as thei had
 neuer bene popissh bissshops/so had thei
 neuer denied the gospel now fallen from
 the trwthe vnto papistry to be so cruel
 sewers of cryst in his members. Let vs
 therfore praye our almighty father for
 cristes sake to not lede vs into this temp-
 tacion but deliuer vs frō that evil. Amē.

Places
 of the .1.
 cap.

Nowe let vs breifly touche & declare
 the places of this first chapter. The first
 place contayneth the payne and punish-
 ment of vngodlines/euen the greuous
 captiuite & calamite of the iews for their
 idolatry and transgression.

God meruelously performeth his pro-
 mises/and conserueth his churche/euen
 then when he punisheth the vngodly.

Vnto these two places pertaine all Je-
 remyes sermons in the .22. chap. prophes-
 cying

The first Chapter.

17

did

cying their captiuite because thei caste
 awaye the couenant of the lord and wor-
 shipped strange gods. Also of Ioiakim he-
 re mentioned he said he shuld be buried
 lyke an asse/cast out of y gates of Jeru-
 salem. Let vs therfore feare the iugemēts
 and wrath of God and abhorre vngodly
 worshipings and other greuous blasphem-
 ouse crymes. For if god spared not that
 peple to whom he gaue so excellēt giftis
 and ample promises/miche lesse shal he
 spare vs. The promises were meruelous-
 ly performed of God in preseruinge his
 own faithful as Daniel with his felows
 aboue man's expectation. And aye the
 wicked greuously punished according to
 Gods comminacions in the lawe. And
 therfore Jeremie rebuketh the fonde Bay-
 ne hope of the vngodly which so wrested
 the promises vnto this ende/that thei de-
 nyed any sicke plagis to come ouer them
 saying:truste not in these lying prophets
 sermons/saying we haue the temple/the
 temple of the lord so holy & c. And aye
 when Hananias falsly propheted the
 iews to retorne after .2. yeris from Baby-
 lon and did breake the chaynes which
 Jeremie caried/Jeremie blamed him ad-
 ding/Hananiam the same yere to dye be-
 cause he spake ayenst the lord and enen-
 -soit

Rom. ii.

The first Chapter.

so it came to passe. Of this story it appeareth the false preachers then to haue ben in the moste highe auctorite/for they boasted and blew forth pleasant promises

The fall-out of their owne heades to please the people prophete ple. But Jeremy told them the contrary & to were e. what plagues hanged ouer their headis/uer in gre-not to returne out of that captiuite before ter auto=70. pers. Jere. 29. 30. and so forth saying. rite the I shal chastice the discretely lest thou se the true me to thyself to be innocēt. But I shal

heal thy woundis &c. Where he teacheth wherfore God in those comon corporall plagues pluketh also the godly to gither with the euil/euen for that he willett the godly to acknowledge their synnes and so to take from them the cōfidence in their own rightwisenes whom he teacheth to repent promising them afterward deliuerance.

Thou hast chastened me Wh lord be good and therfore am I taught (saith Jere. 31.) men sco. as men break yong coltes and steres. Urged to he teacheth the faithfull holymen to be the euil. punished to encrease their repentance.

Two maner ways therfore he counforteth vs. He teacheth what profit cometh by punishing vs/and promiseth deliuerance.

The bataill of the promises. And here it helpeth miche to obserue the bataill of the promises/for so men misce. rone to the promised deliuerance in their afflic-

The first Chapter.

18

afflictions. For when they haue them not by and by/and as they imagine to get the by manis reson/their myndis fall away from them and themselves fall bak from God/as did Saul fall from him/and as here therewith away many iews thinking themselves to be forsaken of God. But the godly/they knowe it verely wherfore afflictions be layd vpon them & that god seeketh in them thereby their obedience/so that and we might be lifted vp with faith and sustayned with the promises asking and wayting for help/as in Jere. he saith ye shall praye to me and I shal hear you. 29. Eze. and apen. As I am the lyuing god/so wil I not the deth of a synner. And here it be- 33. sheweth to be prudent/and to know god to be the gouerner of all chaunces & fortunes aboue our vnderstanding. Wherfore if the deliuerance be differred/yet let vs not shrink nor faile nor faynt in our faith & hope. This teacheth Paul saing. Ephe. 3. Glory be to him which is mightie to bring it to passe aboue our asking and vnderstanding. And they had the faithfull people more gloiy in their exile the at home/for they had with them many Prophets/as Daniel Ezechiel/zachary/Haggi. And The glo- God witnessed to the gentils with mira- ry of the- cles that this his people had his own wor people of
Lk de/

The first Chapter.

Israel & de/the very true worshipping of him, and
the next promise of their saluacion/as was the mi-
racle of the deliuerance out of the bur-
ning oven/yea and the haithen high kin-
ges were conuerted vnto the true religio
of god. And the kinges stok of Iuda was
there conserued and entertained regally.
Wherefore this promise was not boide.

Gen. 49 The sceptre shal not be taken away &c.
But yet did god performe his promises
farre otherwys than the false or true pro-
phets thought it. Let vs here therefore let-
ne in our afflictions and troubles to hol-
de faste our faith and call vpon god, ab-
iding paciētly his helpe although it come
not to passe after our imaginacions but
as it is disposed and gouerned of gods
counsell. Let vs be instant and feruent in
prayer/for the prayer of the humble affli-
cted shal not go from God/as it is writen.
Also it is to be noted. That God longe
differred this extreme and laste plague of
the Iewes at that tyme and all to inuite
them to repentance/as Jeremy preched
it to them. But when the vngodly thought
themselves in great securite, to haue
bene paste all perils and paines then we-
re they the more stourde and stiffnecked:
& soden destruction camouer them. Now
as touching the thirde and other places
of

3. place.

The first Chapter.

19

of this firste chapter/kinges be taught to
moderate their victories/and not vtter-
ly to desire all/But to constitute a better
order setting all thinges in a better state/
preseruing the good and lerned men /as
did Nebucadnezer preserve Jeremy ad
the king with the most multitude of the
peple. Hitherto pertaineth the precept of
clemencie and mercy for kinges/which
is to doe well to the good men decerning
the good and lerned from the euill & vn-
lerned/ & to moderate the punishments
of the tractable and curable/ and to sup-
presse the obstinate, incurable. For mer-
cy and verite kepe the kyng, ad w clemen-
cie is his throne sustained & borne vp. Also
here be priues taught their office, to se di-
ligently /that their subiectes be lerned
the worde of God and other craftis and
coning artes &c. necessary for a comon
weal. It is testified here & confirmed the
precept deu. 17. commanding the hig alwaies
to holde the booke of the law of god in his
handis that he mought read it & lerne the-
rein. Wherefore . . . kynges ought to pro-
cure diligētly suche lerned & godly men of
whom they shuld lerne/who also shuld tech
other: & euen hitherto pertaineth the
saying of Isaye. 49. euen the kinges to be
nources of their peple/that is kinges to
L III noures.

Prou. 20

The first Chapter.

nourish by maintayn and defende the preachers and teachers of the churches and scholes, and not to destroye, burne, banishe, and commande them to silence. Whiche how highly is king ezechias praised for restoring the studies and scholes of the priests.

Wherfore all princes ought to know, God to requyre of them straightly this office.

The ieremes persecuted their owne prophets, but nowe the haithen kinge nourisheth them: and receiued grete benefites of God for so doing. For he was by them conuerted vnto the true religion and had a flourishing kingdom for these good men's sakes. For god largely recompenseth this kinde of office according to his own promise/whoso giueth but a draught of wa-

ter to any one of my preachers he shal haue his reward. But contrary/the tyrants whiche despise, molest, and persecute the godly preachers/studies and scholes/they shal be plagued with horrible punishments

To this study of godly prizes pertaineth that a peter commandeth, Every man to be redye to geue a rekening of his faith and to satisfie whoso asketh him thereof/and Paul commandeth Titum, that the people learne to excell in good works vnto uses necessarye so that they be not vnprofitable. At laste ye see Daniels temperance

The first Chapter.

20

perance to haue bene the worke of his lawfull profession commanded in the law and not the tradition of man/nor yet his own chosen holynes or religion/he wolde not defile himself with the haithen kings forbidden meats to auoide the company & rites of the gentiles. Also Daniel being in the kings courte/nether for threatens nor for contempt/or plesure/nor by power wolde he be ouercomen or tempted once to swarue from the true worship, worde, and feare of god/no not for any promotion/whiche thing wil not our spiritual courtiers do. Take ye therfore of Daniels constancie/his faith and temperance and followe it/if ye will with Daniel be godly promoted. For they that glorifie me/I shal glorifie them saith the lord. 1. samuel. 2. And they that despyse me/I shal abhorre and with shame confounde them. The godly therfor in tyme of peace heare the prophets and preachers/that is/they feare the comminations of God and beleue his promises/wherfor when they be punished with the vngodly(as men in perel both in one shippe) they despayre not but they confesse their synnes to God pronouncing him to be iuste. And because God saith/as verely as I lyue/I wil not see the death of a synner but had rather him to

The godly
by home
they shal
do in ty-
me of pe-
ace & ba-
tel. Eze-
18.

rather

to be

The first Chapter.

Falthe recteth
Himself
By his
Amises
ayenst
the the
ates.
We may
not poit
God the
tyme pla
ce &c.

How the
Bngodly
Behaue
thēselfe
in tyme
of peace
& batail

Be converted a lyue/any thei erecte the
selues by his promises ayenst his commi-
nacions/thei cal vpon him/thei be herd/
and holpen/as yese it in the example of
Daniel and his felows in this Chapter.
For thei be as fewe as god lyueth and
raigneth/that he will kepe promise wth
that repent & beleue his promises. & her-
for thei prescribe not tyme nor place nor
maner to god in fulfilling his promises w
them as do the Bngodly/but ayenst all ho-
pe and truste thei hope and beleue as did
Abraham/and thei preche as did Abacuk
saying. God wil fulfil his promise. This
example therfore teacheth vs manifestly
trowthe it to be that Paul saith, God to be
mighty enough to bring althings to pas-
se aboue our estimacion/expectacion/as-
king and vnderstanding to whom be glo-
rye. But contrary do the Bngodly, whiche
in tyme of peace deryde and cōtempne the
prechers of the gospel, and heare the pro-
phets of the deuil preching his ad their
own false doctryn/boldly affirmig those
cōminaciōs of p̄ trū prophets to be vain/
because god promised p̄ scepter of Juda
not to be taken frō the/and as we promise
ourselues victory ayenst the turke becau-
se we be crystened & cal vpon holy saints
he being an yelthen miscreant we ma-
ke with ouer yes/that is with the false

The first Chapter.

21

Interpretacion of the scriptures and fal-
ser preching, the peple and ouer selues
so fewe that we dare saye and crye with
the Jewes, Templum domini/templum
domini. The temple the temple of the
lorde/The church of God/the church
of God arwe &c. But God almyghty and
mercifull nethlesse kepeth his promi-
ses (as thou here seist him yea although
he punish the Bngodly as it is afore
sayd. For it is the synne of the false Pro-
phetis being ignorāt of the nature and
difference of the lame and Gospel/that
make the Bngodly in tyme of peace to cō-
temne and shorne out the worde of God
and so to fall from God in tyme of batail.
And euen the bloude of all these contem-
ners of Gods worde now perished/shall
God requyre at the handis of oure fal-
se Prechers.

Wherefore I cōmpe wel dehorted and
dissuaded the peple sayinge: Se that ye
beleue not the lying wordes and sermons
of the false prechers saying: The temple
the temple of the lorde is so holy. For be-
cause that Hananias agene-sayd Jere-
mies sermons, Jere. told him he shuld
dye the same yere/because he preched
agaynst the lorde. So trewe is it that is
comonly sayd: ye will not beleue p̄ trū
prechers except ye se signes & miro

Thefalt
and pu-
nishment
of
the false
prechers

Jere. 28.

The first Chapter.

The cry
stylyfe.

Let vs therfore feare God accordinge
to his commandements/and beleue in
him as it standeth in owr credo and accor-
ding to all his promyses/and praye we al-
waies as cryste teacheth vs in our lordis
prayer/that we may in tyme of peace / w
our wel doings and sayngs ouercom the
enuye of our aduersaries/and in the trou-
blous tymes of warre be preserved with
owr cryste and preseruer almighty/
as were Daniel and his felows
and may raigne/as thei did/
in the middes among owr
enimies Amen.



The seconde Chapter.

Here is Nebuchadne-^r A dreame
declared / whiche Daniel interpre-
teth of the .4. Monarchies which
shal be destroyed at the coming
of crystes kingdome.

22

The ar-
gumēt of
the 2. ca.

In this chapter God conforteth his
captiued ieiwes/and enstructeth the
king vnto the kingdom of heuen. He
cōforteth the in that he glorifieth Dani-
el shewing Messias to come in/and after
the fowerth Monarchie. He enstructeth
the king in that he confoundeth his wyse
men the preistis and dreame tellers in de-
claring cryste to pertaine vnto the gen-
tiles/but so that firste/the wysedō of tho-
se worldly polityk preistis be proued all
folishnes.

In the secōde yere of Nebucadnezar/
he himself sawe a dreame/whereby his
spirit gretely afraid/he awaked. Then
he called together his astronomers, encha-
unters and the sothe sayers in all caldye
to tell him and interprete his dreame &c.

Text.

Nowe God reueleth in an ordie the .4.
Monarchies/witnessing that in the ende
of the worlde the euerlasting kingdom of
the faithful which truly haue worshipped
and feared God/shal come vnto them.
In this reuelacion is there first of all/
conso.

The second Chapter.

consolacion and a doctrine set before the peple / for they dyd now se themselves not forsaken of God in that they had so. the Prophets as was Daniel one. They learned also when that perpetuall glorie promised to theryr fathers / shuld be looked fore. Wisydis this / the kynge and many other gentyles by this doctryne / were monished to know the very God and to embrace the true religion and worde of God. Secundarily this chap. containeth
 2 an example. That God heareth the godly geuing to the askers in fayth / wysdom and other gyftis.

3 It containeth a testimony. That empyres and kingdoms be constituted of God.

4 It monisheth us / that the empyres and kingdoms by lytle and lytle shall fall into worse and worse states / and the latter and last shalbe / one after a nother more troublous / full of synne and mischief and least lust. As was the Romane empire crueller and harder then the Persyk and Greke empires.

5 It is testified that it is lawfull and necessary for faythfull men to bere rule. For Daniel obtained the rule of certayne prouinces for his felows.

In these firste four places are contained thre examples / that is to wete / two of the

The seconde Chapter.

23

of the mercy of God declared vpon the kynge and on Daniel / and one example of the wrath of God shewed vpon the wyse men of the worlde. The kynge Nebucadnezar studyed & mused what shuld come of his realme and of the hole worlde: wherfore God created him a dreame wherby he shuld be certified what / and how many kyngdoms shuld before come, euen vnto the euerlastyng kyngdome of Christ / for God wolde in this dreame shewe Christ to the kynge and to his hatthen realme because he had before sworn it by a sacred othe vnto the seed of Abraham now captiued in the same realme of Babylon / saying: By my now self
 Gen. 22. I sweare I / that in thy seed shall I blesse all nacions. Wherfore / that this kynge and nowce of Christ might knowe the Babylonian religion to be deuillish / and the Jewes religion to be Goddis true religion / he maketh the kynge to forgete his dreame / smyting yet into his mynd so depe a dreadfull desyer to know it that not onely all the wyse sothe sayers and dreame tellers of Babylon / but also euen Daniel with his felows he wolde comande to be slayne onelesse they could declare and shewe him his dreame. For
 It be-
 houeth
 as it behoued the philistines to haue
 had

The seconde Chapter.

the Vic. had experience what a geste thei had of
toz to fe: the arke of God /euen so it behoued the
le what Victore king to knowe what maner men
captiues he had in captiuite: but yet w more mer-
he had the cy then Pharo felt what gestis he had of
1. Samu the same scad. The wyse enchaunters
cl. 525. preists and sothe sayers of Babilon ar
the example of the wrathe of God. For
thei boasted and craked religiously drea-
mes to be shewed and declared of God &
themselves to haue the coning to declare
them/ If ye haue this craft to interprete
my dreame as ye professe it (saith the
kinge so may ye as well haue the coning
of your goddis to tell me what I drea-
med. But seing that ye cannot tell me my
dreame/ye declare yourselves worthei to
be conuicted as Very lyers and foles/ ac-
cording as saith I saye. God cōfoundeth
the wyse in their owne craftye subtylite
the lord knowth how Bayne at the studi-
es and thoughtes of the worldly wyse mē
for in that thei denyed any man to may
shewe that dreame/ thei toke away the
prouidence of god and denied the religiō
of the iewes /that is to saye the lame and
the gospel by the whiche meanes God is
conuersant with the men and reueleth his
misericies. Wherefore the king iustely thie-
atneth them death /according to that
saying

god how
he is w
men.

I say. 29

The seconde Chapter.

24

saying. I will destroy the wysedom of the
wyse. For this is of a trwthe/ God will
firste shame, destroy, and confounde the
falsc religion and the wyse politike pru-
dent mayntayners therof, before he reue-
leth and bringeth in his gospel ad true
doctryne. And as the polityk pruden sent
their spyes before to bewe the lōde of ca-
naan, conceyving a feare and a desper-
neuer entred in themselves but rather de-
spaired of Gods promise/ euen so shall
these politike wyse in so great layfoure ta-
king casting so many perels of sedicions
& tumulte if the gospel offred shuld be
spedely receyued / neuer haue it nor ne-
uer entre into the kingdom therof. For
whoso obserueth the clowdes and wether
shall neuer sowe nor reape. Eccle. ii.

the word
of god re-
ueled sha-
mer mā
his doc-
trin seme
it ne-
uer so de-
cēt & lau-
dable.

Daniel and his felows ar the exam-
ple of the mercy of God. For therfore wol-
de God /that the king and Victore shuld
threaten deth to Daniel captiued / that
he shuld be constrayned to call vpon god
and so thorowe his innuocacion the drea-
me shuld be known openly into the cōso-
lacion of the churche captiued, and into
the conuersion of the gentiles vnto cryst/
for whom and by whom onely all thinges
be done.

When Daniel knewe the decree
of

Text.

The seconde Chapter.

of the kyng and that sentence was geuen the wyse dreame tellers to be slayne/and that Daniel & his felowes were sought of Arioch the shryue to be slayne. Then Daniel roke þe mater in hande and sayed to the shryue. &c.

This is an example of fayth in God almyghtye as hath the fyrste article of oure Credo. For as Abraham aboue all hope/ & agaynst hope/ beleued and crept by hope vnder the wynges of the almyghty/ so doth Daniel here by fayth promyse himselfe to fynde oute the dreame which was impossible to all þe wyse men of the worlde. For as no promise of God is impossible to be fulfilled/ so ar all his promises possible to him that beleue the. Because therfore he knewe God to call forth that A is not/ to make it in dede (whatsoeuer god saith it is done) w great confidence Daniel in the perel of death/ condemneth the kynges crye / and promyseth the interpretacion of his dreame with a ioyfull Gospel or tydings to them all/ by which promise he so broke the kynges wrath/ and returned his swerde into the sheathe which shuld haue slayne them/ that he maye be well nowmbred amonge them of whom saith the scripture. The holy faythfull thorow fayth ouer came

The seconde Chapter.

came kingdoms, but howe verely by faith as it folowthe.

Then went Daniel home and shewed his felowes Hananias Misael Asarvas the mater, praying them to praye for the grace & gifte of God celestial in this secreete hyde thinge, lest thei w the wyse me of babylō be not quartered into pecces/ which done, This secreete mystery was reueled to Daniel in a vision by night/ & the dant. did laude & praise þe god of heuē saying The name of god be honoured &c.

Here is so/ an example howe in trouble we shuld call vpon God/ and our desire obtained/ & geue him praise and thanke his/ as he commandeth saing/ call vpon me in tribulacion/ & I shall deliuer the and thou shalt glorifie me. To call vpon God/ is to aske his promises in cryste/ for all the promises of God ar Amen/ that is ferme fast and swer in cryste. For what so euer saith cryste/ ye aske my father in my name he shal geue it you. To geue thanks is to aske God for his benefites geuen vs in cryste, by whom the sorowful and sadde be animated/ which deliuered do thanke him. Of the psalter booke we may lerne to call vpon and to geue god thanks. The sense of all the places in Daniels thankis geuing is/ all giftis to be of God

25
Heb. 11.
Ept.

Psal. 17.

What it
is to call
vpon god.
2. Cor. 1.
Joan. 16

The seconde Chapter.

God/not onely the gifter of soule but of bodye and fortune/as Paul affirmeth in his pistles to the Corinthians and Ephes. & Jam. also. Wherfore the very worship of God to be set forth in this place we may confirme it by the psal. 50.

Text.

Wherfore Daniel going by vnto Arioch the kings chiefe officer sent of the king to slaye the wyse men of Babylon/ biddeth him hold his handis: & lead me to pkinge & I shal expowne hi his dreame

Our enemies must we loue.

Daniel geueth vs an ensample to loue our enemies/ but yet to condempne their false doctryne and their synnes & the true doctrine of cryste constantly to affirme. For the wise polityk enemies of goddis worde in babylō/ he so loued that he wold excuse their ignorance/ and for their ignorance praye that they be not slayne: the consideration of his excusacion and petition was/ for that he knewe the natural wyse men not to perceiue those thingis which be of the spirite of god. For the spirit of god onely seeth the mynde of God/ Wherfore it is he only that may before saye and tell out gods will. Wherfor this example of loue is very rare and seluene to deliuer our enemies appointed to dye because they be ignorant of the worde Let vs therfore no lesse thirst the bloude of our antichristen enemies/ then crist wold

1. Cor. 2. Onely the holy gost seeth what is to come

Our enemies but

The seconde Chapter.

26

not dampne the aduoutees accused and not the condemned of the Magistrates Joā. 8. doctryne But yet their false doctryne let vs as strō to be longly and boldly confute/ condempne as cryed. He cryed wowo vnto the Phariseis/ and with as inuicte a mynde and manly an herte let vs confesse the worde of God as wold cryste dye for his gospell.

Text.

The cause of your dreame in your slepe was this/ you being kinge reuolued in mynde as ye laye in bedde what was to come after/ wherfore the reuealer and opener of secreete mysteries sheweth to you what is to come/ and vnto me verely is not this mystery reueled for any wisdō where by I excell al other mortal men/ but that the interpretacion shulde be declared to you pkinge & that ye shuld knowe the cogitacions of your own herte.

Now is the occasiō of the kinges dreame expressed/ & p dreame/ because it had a certain consternacion of mynde & feare therewithal/ to be of god & of god to be expressed: & because the king despayred what maner kingdō there shuld be after him/ therfore god by this dreame sheweth 3. monarch. to come after his empyre/ & in the thirde/ cryst the eternal king to come which shuld deliuer mankind from the deuil dethe & hell/ to destroye the worlde.

Which dreames be of god

W. II.

with

The seconde Chapter.

Cryste with fyre in the laste daye/to geue lyfe
 when ad euerlasting to the beleuers/and to dam-
 wherfor pnt he vnbeleuers into fyre perpetuall.
 he shuld come. It is an highe Vertew/a man not to boiste
 and attribute that thing to himself which
 is of God/but to teache cryste purly wher-
 fore Daniel where he sayth. The reuee-
 ler oz opener of mysteries sheweth it you
 &c/and not I: he wold a boide the prayse
 and estimacion of himself that the kinge
 might conceiue thereby some godlines by
 Daniel: but God saith he/reueleth it/to
 declare the kinges cogitations. So that
 by the knowynge of cryste to come/the king
 and his realme might a boide the wrath
 of God and obtaine thozow cryste the be-
 nedictiō of the gentilis promised to Abia-
 ham that is by faith in cryste to haue eter-
 nall lyfe. But let vs heare the dreame/
 The kynge behold. Thou didst see a great
 image/large / highe of a mighty forme/
 terrible to behold/standing before the:
 whose head was al of golde, his breste &
 armes syluer/his belye and loynes bras-
 se/his leggis yron/his feete were parte
 of yron and parte of pot basset the
 Thou didst behold it vntil there came
 a stone smytē out without handis/which
 smitte the image vpo his p. & erthen
 frete breking them al to powder. Then
 was

Text.

The hig
 do of cy
 ste.

The seconde Chapter.

27

was the teste oz potsherd/the brasce/gol-
 de/& syluer redacte into duste/so that not
 onely of the wynde were thei blown away
 as chaffe from the floer in somer/but also
 that their place could no more be fownde
 But the stonne which had smitte the ima-
 ge was made so great that it fulfilled the
 vniuersal erthe. This is your dreame/
 now we will expowne it before þing.

The telling of his dreame expresseth
 not onely .4. ciuile empires vnder the iū
 the iews & crystis chirche shuld be afflic-
 ted vnto the ende/but also it sheweth an
 euangelicall spirituall kingdom of cryste to
 be ouer all kings & monarchis. But first
 lerne we/kingdoms to be constituted of
 god & the later to be worse thē the former,
 and lerne we crystes kingdom to be descri-
 bed, of the tyme & of powe when he shal co-
 me to iū the world & to destroye it with
 fyre, geuing to al the beleuers eternal ly-
 fe in a newe worlde. And as in the firste
 parte of this narraciō he signifieth as it
 were in a legale oz seculare sermone/the
 kingdoms to be made to be howses nour-
 ces & defenders of the gospel (but sewerly
 whatso euer is in the world without the
 gospel/it is but idolatry death & dampna-
 cion) even so in the other parte/as it we-
 re with an euangelicall sermone he calleth
 D. iii. them

The be-
 gining &
 fal of hig-
 doms be
 of God.

kingdōs
 ar p how-
 ses of the
 gospel.

The seconde Chapter.

The them all & as to the knowlege of cryste/
worlde moniffing the king and al mortall men
without to remēber and thinke vpon the miserie
the gos- and shortnes of the worlde/of the resur-
pel ishel reccion of the dead and lyfe eternal.

Text.

Thou king art the moste noble of
all kinges vnto whom the God of heuen
hathe geuen powr, Maiestye &c. Thou
art therfore this golden heade.

Monarch.

The firste Monarchy which stode first
vpon the caldeis & est sence on the Assiri-
es/and at last by succession al ioynd into
one called the kingdom of Babilon: is he-
re the golden head. And in describing the
kinges maiestye, powr &c/ he sheweth king-
doms to be geuen of God & not gotten by
manis powr. And where daniel saith god
to haue geuen al thingis into the kinge
of Babilons hande/ he telleth him that
not by the powr of his idole and image of
Beel of Babilon the king sitteth so se-
wer from al his enemies in the most am-
ple and mightiest Monarchie/ but by the
benefit of God. Jeremy confirming the
same/saying. That nacion and kingdom
that wil not serue Nebucadnezar shall be
visited with swerde pestilence & famyn.
This was called the golden head/becau-
se that as it was the best gonerned with
all cyuile iustice & equite vnto this daye
so

The seconde Chapter.

28

so did the king Nebucad. raigne most vi-
ctorious more then 40. yeres/and being
olde left his kingdom to his newyeas Je-
remy prophesied/whiche felicitie to haue
had not hapened to the other 3. kingds
Daniel hereafter testifieth/assigning to
persik realme 3. orders of tethe. To the
Macedonik Monarchie 4. headis/and
10. hornes to the Roman empire. This
golde head had but 3. kinges in daniels ty-
me. For Nebucadnezar raigned 45 yeres,
his sone Evilmerodach 23/and Belshaz-
sar 3 yeres. For from this last hogge was
the babilonik monarch. translated vnto
the persis as ye shall see in the 5 chap.

After this there shall spring forth
a nother kingdom vpon the erthe lesse
then thynne.

Text.

This was the Persy Monarchie and
the Medis empyre/signified by the syl-
uer best and armes/when this monar-
chie of the Medis and Persies begane,
we shal shewe it in the 5 chapter. How it
was gonerned ye shal see in the 6 cap. ad
in the eleuenth how longe it endured.

And then shal ther be the thirde
Monarchie called the brasen empyre
whiche shall be ouer the vniuersal worl-
de.

Text.

D. lll.

This

The seconde Chapter.

This is the monarchye of great Alexander & of his mighty considered successours, signified by the brazier belly and loynes / the begining of this kingdom ye see it here in the .2. ca / the middis in the .7. & 8. & the ende Daniel prophesieth in the eleuenth.

Text. But the fourth kingdome shall be as strong
 4. Mo. as hard as **A.** / for it shall lyke **A.**
 monarchie. make softe bzeke & tame all other king
 domes. And where thou didst see the feete
 and toes partely erthen and parte **A.** /
 it signifieth the kingdom to be diuided /
 nethelless yet shall it retaine somewhat
 of the ferme fastnes of **A.** as it were
 vnder the sole of his fote / as thou didst see
 the **A.** mixt with potba **A.** erthe. And
 because the toes were parte **A.** & parte
 te **A.** erthe / this empyre shall be partely
 stronge and partely frayle and weak. And
 where thou didst see the **A.** mixt with
 baze **A.** erth / it signifieth these diuided king
 domes to be ioyned together among them
 selues and confedered by bloude in mar
 ages but yet shall not one agre long with
 a nother / their confederacies shall not
 stonde nor holde no more then may **A.**
 & be mixt and welled together with
 baze **A.** erthe.

This

The second Chapter.

29

This fourth Monarchie is the Ro
 mane empyre thus descrybed more at lar
 gethen the other thre / because it was
 in the beginnyng more strong, valean
 ter, and harder vntyll by Mahumets re
 ligion and the Popes Antichristen crafte
 it was diuided, dispersed, minished and
 decayed as ye see it this daye brought
 vnto his potba **A.** erthen frayle feble feet
 euen the last kyngdome to be destroyed /
 partely by intestyne ciuile warre amonge
 themselves / and (thus the waye made)
 partely by the Turke / and at last by the
 stonne syncten oute of the hyll / which is
 by the kyngdom of Christes Gospell pre
 ched / which worde proceded oute of the
 mounte Sion and oute of Hierusalem /
 euen now euery daye out of the very trewe
 church of Christ / dayly wytyng and pre
 ching this foundation stone Christ pure
 ly frely and faythfully. Daniel diuideth
 this description into thre expresse sig
 nes. first he saith in his feete and toes
 of **A.** and erth there shall remaine as
 it were vnder the sole, some ferme faste
 nes of **A.** Which signifieth the Ro
 mane empyre / although it be diuided and
 dispersed into Germanye / Englande /
 Spayne / France and Turkye &c. & into
 other Monarchies / yet shall these Mo
 narchies

The Ro
 mane em
 pire shall
 be de
 stroyed.

Last of
 all shall
 the Go
 spell de
 stroye
 both Po
 pe & tur
 ke vsur
 ping the
 Romain
 empire.
 The di
 uision of
 the Ro
 main em
 pire.

D.S. monarchies

The expofition of
 monarchies holde as long as they may the
 nature of y^e Under the Use and mini-
 stration of the Romane lawes called the
 ciuile or emproues lawes. Secondly
 he sayth these fete and toes partly
 and partly crthen/to signifie the Ro-
 mane empire after his firste strength to
 be made feble and weake/ which may be
 proued by the exampls of some mygthy
 and inuicte emproues and of other wea-
 ke and ouerthzone. Thirde he sayth.
 They shal be miyt together/ but yet shal
 they not cleaue to/ nomore then may
 be welled together with a potsherd.
 And this significth as hath the text.
 They shal seke confederacions and af-
 finities by bloude consanguinite in ma-
 ryages/ and all in Bayne. As ye se it/ for
 albe it em^{perours} and kynges haue toy-
 ned together in maryages with theyr
 daughters and sonnes/ yea and with ho-
 ly sacred othes in lege/ the hoost broken
 and diuided betwixt them/ yet hath one
 inuaded and destroyd other. They shal
 be confedered to make a newe and all one
 Monarchie/ but all in Bayne/ for this is
 the last empire to be destroyed at the last
 daye/ & is yrt in destroyinge for resistyng
 & persecutyng Gods worde/ whether it
 be the secular or Ecclesiastike/ particu-
 lare or vniuersall empire or kyngdome.

The second Chapter.

For in the tyme of these kynges/
 the God of heuen shal set vp a kyngdome
 which shal neuer be destroyed/ nether
 shal this kyngdome be deliuered vnto
 any other peple/ which kyngdome a Mo-
 narchie shal destroye and make an ende
 of all the other empires and kyngdomes/
 but it self shal stand for euer as thou
 sawest the stonne smyten out from the hil
 without handis, breking into poulder the
 /brasse/ test/ crth/ syluer/ & golde.

Whylis yet these kyngdōs endured/ but
 yet translated into the Romane Monar-
 chie/ shal Christes kyngdome be begune
 vpon crth. For the em^{perour} Augustus in
 the tyme of Christes byrth describēd the
 hole worlde as Luke wyrteth. The God
 of heauen to set vp fast this kyngdome/ is
 Christ by his worde and spirit of God to
 raigne as himself before Pilate confessed
 sayng: My kyngdome is not of this worlde
 for as Dauid in the .2. psal. so doth Dan.
 promise here Christis kyngdome to come
 to be a spirituall kyngdō. This kyngdome
 standing vpon the preching & doctrine of
 Christes gospell shal neuer be destroyed
 although these Monarches cruelly bur-
 ne and destroye the prechers and profes-
 sours of the worde: but as Christ is eter-
 nall so shal his worde be euer/ and all

30
 Tept.

Christes
 kyngdō
 when it
 began
 instituted
 of God.

that

Christe
kyngdō
is his
worde &
his chur
che.

the ston
hut out
of the hil
without
hande.

Luc. 19.

The expositiō of

that belue it lyue euerclastingly. For the
worde of God (sayth I say) standeth for
euer/and shalbe preched and wyten vnto
to the last daye. And all the kyngdoms
of the worlde/which resiste and perse-
cute Christes kyngdome which is his
worde preched and his churche/ the spi-
rit of God shall breake them to powder/
when he shall reproue and conuince them
of synne/of ryghtwysnes/and of iugement
for where be nowe all the x. seueres?
at they not in hell with all the denyllis?
And where is the Gospell? It lyueth
& raigeth in heuē w Christ/ & here in his
faythfull/at last lyke a consuminge fyre
to deuoure oure enmyes according to the
psal. 118. And as towching the hyll out of
which the stonne was out smyten with-
out handes, It signifieth Christ to be
sent and borne out of the trybe of Iuda
which had theyr situacion on the mounte
Sion in Iherusalem where out was sent
the lawe and Gospell and all without
any humane power or counsell/ but prede-
stined and promised without the sead of
man to be borne of Marie the Virgen.
But this stonne to be reproued and relec-
ted of the buylders/ the. 118. psal. decla-
reth it. We will not this man to raigne
ouer vs sayd the phariseis. Wherefore he
shall

the thyrde Chapter.

shall bringe a glytering hypocrites
with theyr golde / syluer / latyne /
and a potte erth into duste by the pre-
ching of his Gospell whilis yet the son-
ne shyneth / and in the laste daye slaye
them with the breath of his mouth.
This kyngdom of Christ shall go thorow
all the worlde / when the x. of the go-
spell shalbe blowne a brode into euery
lande as ye haue sene it almost these. 28.
yeares past.

And thus hath the myghty great
God shewed the (o kynges) what is to co-
me. For certain is this dreame/and trewe
is the interpretacion ther of. &c.

As Daniel was certain the dreame
and interpretacion therof to be of God/
so ought euery precher, teacher and wy-
ter to be sewer theyr doctryne to be of
God as Peter sayth: If any man speake
let him be sewer to speake the wordes of
God. When Daniel had thus interpre-
ted the kynges dreame he honored and
reuerenced him with gyftes, promotinge
him and his felowes into hyghe offices
techyng all kynges to be the nources of
the Gospell / and as the holy ghost tea-
cheth them by saint Paul to geue vnto
the trewe prechers double honour/that is
to saye theyr dewe reuerēce and a lyuing
compe

31

psal. 2.

1. Pet.

1. Pet. 4.

1. Tim. 5

competent. This facte of the kynge con-
foated miche the church of the Jewes al-
beit they were in captiuite / to see theyr
Prophetes a good men so reuerently & ly-
berally entreated of the kynge. It was
also a waye conueniente for the worde of
God to be receyued of the Babylonites.

The. 3.
chapter.

The kynge Neducadnezar made a
great golden ymage. 60. cubits hygh and
6. cubits brode / which he dyd set vp in the
most pleasant felde of Babylon / &c. And
whoso wold not worshyp the ymage shuld
be casten into an hotte ouen / &c.

This chap. conteineth the contencion
of the trewe and false religion at this
ymage / which perchance the kynge ma-
de / therby to honour and geue thanks
to God for the reuelacion of his dreame.
As yet do we worship God and saintes
by / and at ymages. First of all / ye se an
exampke of the kynge setting vp a false
worship of God against the first & 2. com-
mandements / & how it is confirmed by
the kynges autorite / described of the pre-
ciouse decent orned ymage / of the ameni-
te & pleasancy of the place / of the solem-
ne dedicacion / of the crueltye of the kyn-
ges proclamacion & of the multitude of
the ydolaters / of all the which lyke circ-
stances ye se lyke ydolatrie set vp & con-
firmed this daye. For this false worship

without / & against Goddis holy precepts
god threateneth both to the makers and Bothe
worshippers destruccions & damnacion / autors
saying: He shall not be innocent whoso aburden-
seth my name / for I will visit the wyked de-
nes of soche fathers in theyr chyliden in worship-
to the thyrde & fourth generacion. And pers of
God not onely in the kyng / but also in ymages
his posterite / in the most terrible wyse to shalde
haue greuously punisshed this synne. greuously
Daniel and the story / which is the lyght plaged.
of tymes / be playne wytnesses.

And then the Chaldeis accused the Jewes
before the kyng / saying: O kyng
eternally mought ye lyue. There be here
certayne Jewes which wil not obey your
commandement / nor worship your Gods
nor yet youre golden ymage. &c.

Here is declared the enuie of ydolaters
against the trewe worshippers of God / & accusers
what punishment abyde they false witnes- of good
ses & false accusers. Dauid in psalm. 101. men shal
abhorreth soche false accusers / false tale be de-
bryngers into the kynges cares / and the stroyed.
wrath of God shall they neuer escap. Let
vs therfore be lue as our Credo teacheth
vs & praye as christ taught vs / lest thow
be leyt in betrayinge / false accusinge /
& falsen witnes bering, we digge vp a pyt
for our selues therin to be destroyed. ps. 7.

Then

The thyrde Chapter.

Text. **I** Then was Nebucadnezar angry/ and in a fure comanded Sedrach/ Mesach/ Abednego to be brought before him

This is the description of a tyked and iniust **A** / and it conteineth the example of a tyraunt/ not onely defending the Ungodly worshipping, papistry, and false religion with swerde and fyre / but also with a blasphemouse mouth preferring and extolling his owne power aboue Goddis. Thus do all tyraunts defende Ungodly worshippinge and false religion against the doctrine of the lawe and Gospel as witnesseth the. 2. Psal. It is truly a damnable synne/ to defende idolatry and supersticion/ and synfull ceremonies, rites, traditions &c. with torments/ and to saye as here sayth the kynge/ what God can deliuer you out of my handis: Vnto this pertyneth the example of Sennacherib Vnto whom also blasphemynge/ God sayd/ I shall put a ring thorow thy nose. Gods wille is doubtles by this example to feare tyraunts from blasphemyes and iniust iugement. What kynge therfore so euer will not synne as dyd Nebucadnezar / nor perisse with Sennacherib / let him not be mynded/ nor speake/ nor do against God nor his worde / but beleue his worde and praye the

the thyrde Chapter.

33

the lordis prayer & gouerne as Dauid teacheth him Psal. 101. & lyue after Psal. 33. After the king had so proudly asked them What god might deliuer them from his hande:

Text. **L** Sedrach Mesach and Abednego/ answerd Nebucadnezar saynge. We study not gratefully to answer the to this question / whether our god whom we worship be able to deliuer vs out of this burninge oven/ and whether he will deliuer vs out of thy hande or no. But this we wolde the (oh kynge) to knowe/ that as for thy gods we wil not worship/ nor yet bowe to the golden ymage set vp of the.

Here be we taught to confesse constantly the worde of God/ to kepe the first commandement and to refute and thrust from vs all blasphemye/ shuld we dye therfore Treuth it is/ that it is all one thyng/ not to defende the treuth and to denye the treuth. Whoso confesseth me before men sayth Christ: I shall confesse him before my father in heauen / and whoso denyeth me before men I will denye him before my father and all the angels in heuen. Let men beware how they dissimble with the treuth in this worlde/ lest in sache an Ungodly securite they pluke the synne of the holy ghost into theyr bowels.

To not defende & trwthe and to denye it is all one.

E. some.

The exposition of

The ly. some. These holy men flater not the kyn-
 berty of ge at first to catche his beneuolence as
 the faith dyd his wyse sothe sayers the preistis
 full in with this salutacion. Rex eternum vive.
 the cros. Whynge euer mought you lyue. But fre-
 se. ly confesse they/the kynge to his face to
 be vnworthey any answer for that his
 question contayned a manifest blasphemie/
 supposynge the very God almyghty
 not able to deliuer these thre men out of
 his handis. And therfore they passed not
 to answer him/but thus playnely they
 sayd: Albeit we know not whether God
 will deliuer vs out of the fornace/yet we
 be fower that he is myghty enough to do
 it/and yf it be his will/he shall do it/into
 whose handis we humbly committe oure
 selues/praying his will to be done with
 vs vnto his gloze. But for all thy fyerye
 threathenings and fyerce cōminacions/
 will we not transgresse Gods firste and
 second commandemēts. For we be fower
 by oure fayth/that God whom we wor-
 ship may deliuer vs oute of thy handis
 and preserue vs in the myddes of the fla-
 mynge hotte ouen. To worship God is
 the first precept/euen to beleue him to be
 oure God and to haue no strange Gods
 in his syght/that is to heare the gospel/
 to beleue it with herte/to confesse God
 with

the thyrde Chapter.

34

with mouth. A high worship/Paul say-
 eth. is the foundation of all ryghtwys-
 nes and saluacion sayinge: Myghte is the
 word vnto the euen in thy mouth and
 herte/and this is the worde of fayth/
 which we preche/for fayth in oure herte/
 iustifyeth and the confession with oure
 mouth bringeth saluacion. Wherefore
 when they sayd/we haue God whom we
 worship/they dyd not onely acknowleg
 him to be theyr very God/which sayth/
 Where and when soeuer thou shalt re-
 member my name/there shall I come to
 the/but also they affirmed themselves
 rather to dye then to renye theyr very
 God (to fall downe before þe false ydolls
 of the Babylonites with any reuerent
 behauior. But here myght these thre ho-
 ly men haue: well auoided the kynges
 tyrannye/escaped the perill of theyr bur-
 nyng and not offended theyr consciences
 but pleased god/had they bene
 taught as some Bishops nowe teache
 men. That is to knyle downe and kyse
 ymages (as they teache vs to crepe to
 the crosse and kyse it) without any god-
 ly worship not transgressing the first nor
 seconde commandements. Here lo they
 wanted oure Bishops doctryne/here
 they wanted lo/a lytle of the examiner

Rom. 10.

Dissem-
 ble not
 in Gods
 honore &
 worship

The bis-
 shops
 godly
 godly
 worship
 of yma-
 ges.

E. ii. of the

The exposition of
of the hunting of the foxes highe diuinit.
te/for after his doctryne thei might haue
kneld downe to Nabucadnezars golden
image/ yea & haue kissed his feet to/with
a certayn vntoward reuerēt behauiour/hon-
nouring god nethelisse in spirit/so that in
onely kneeling and kissing (as saith p res-
kemer and Aueter of the Romishe fowe)
ther cā be no idolatry/ywisse danicl was
greatly ouersene that he taught not his
felows this glose in theirs so present a pe-
rel. But here, as god had betet taught the
and vs to beware & abhorre images /not
to faldowne before the vnder any colour
of any certayn reuerent behauiour as our
idola! Yet teache vs/cuen so said thei
we haue god whom we worship. And the
diuine oracle sayd to Elias/ I haue lefte
me. 7000. mē which haue not bowed thei
knees to the ymage of Baal nor kissed it/
frome the geuinge forth of this precepte
Thou shalt not engraue nor make p any
ymage or similitude of any thinge vpon
erthe or in heuen &c. vnto the tyme that
ymages of sayntis in heuen were made
and set in our chirches/there were mo-
re then. 2000. yeres/& al this lōge whyle
were there many holy fathers, prophetes,
and goodmen whiche were seynts in he-
uen/ and yet nether were there ymages
made

the thyzde Chapter.

39

made nor any mane so hardy as to geue
them our bisschops reuerent behauiour in
knelinge downe before them. For all this
longe tyme our holy fathers so vndersto-
de the precepte that thei wolde suffer no
man to make any sayntis ymage in all p
londe of Iuda/ so farre of were the las to
set by any in their temple/vntill by the de-
uillish dryft of the bisschops / that heithen
Antichristen Antiochus/and after warde
herode & that cursed caligula/ did set by
therin that abhominable signe of the de-
struction of it, & off all their comon weale
neuer to be repayered. God taught vs to
auoid all the occasions of idolatry/as eue
the very making of ymages/no not to be-
holde them/ knowing the maker to be lyke
vnto them / bothe ymage & ymage maker
to be cōfounded. And muche more execra-
ble is it to serue or worship the with any
reuerent behauiour ether by adozacion,
prostracion, knelyng, or kissing as ye see it
Exodi. 20. & 23. No not to worship god by
them nor before them nor in the places
where they stode/ but he commandeth to
breke them al to poulder and to prophane
their places & tabernacles euen to make
them lothely & abominable. Wel knewe
Maron & the Israclites that their ymage
made/was not god/and yet were thei gre-
uously

Dnias
Mene-
laus.
Jason.
Macha.

The thyrde Chapter.

Exo. 32. nosly puniſhed for that reuerent behau-
 or committed before it. For ye ſhall make
 ye no image / ſaith the lord / nor engrave
 non / nor ſet vp non / no not ſomiche as a
 ſtonne to helpe your memozy or imagina-
 tion of any ſaint to thentent ye ſhuld do
 by it / at it / or before it / any ceterne reuerent
 behauor. Albeit I knowe how wykedly
 ſome papifts wreſt and falſifye this text
 to thruſt out the playne ſeconde comman-
 dement of god out of his own proper pla-
 ce. Aſhamed therfore be thci al that ſerne
 images with their reuerent behauor &
 gloze in their gods of tre & ſtonne. Whē
 the lord ſpake to his peple geuing them
 his precepts out of the middis of the ſyer
 he gaue thē the hearing of his bolce / but
 Deut. 4. no ſimilitude of him wold he ſuffer them
 27. to ſee leſt thei ſhuld haue ſinned in ma-
 king thē any lykenes of any thing ether
 Exo. 20. vpon erthe or in heuē. And in their altare
 Joſue. 8. makinge he forbode it vtterly any inſtru-
 Deu. 16. ment of ~~it~~ to be ſet ~~at~~ the ſtones : and
 al was to auoid the occaſion of any image
 to be made in gods chyrche. Thou ſhalt
 not plant the any groue of trees nigh the
 altare of the lord / neither ſet ~~at~~ any yma-
 ge which thy lord god hateth. The conſe-
 quence of ymages be execrable & a cur-
 ſed Deut. 26. yea what ſoever is offered or
 1. Cor. 10 geuen

Of the thirde Chapter.

36

geuen to images / ſaith Paul / it is offered
 and geuen to diuils / but the reſkewer of
 the Romiſh ſope teacheth men to offer &
 to geue a reuerent behauour to images /
 ergo he teacheth them to offer & to geue
 reuerent behauor to the deuill. Every ſt-
 warde reuerent behauour is a token of
 an inwarde worſhip & reuerence of the ſa-
 me thing where vnto thou kneleſt / as is
 the proſtracion before thy parēts or kyng
 a ſigne of thy inwarde loue obediēce and
 worſhip to them ozels thou art but a diſ-
 ſembler / wherfore when thou geueſt any
 ſtwarde reuerence to an image / thou ſhe-
 weſt thy ſelf / with inwarde worſhip to re-
 uerence the ſame. For the ſigne & the thing
 ſignified be correlatyues one anſwering
 the other ozels muſt it be but a falſe and
 a diſſynblyng ſigne whiche theſe papifts
 ſo ſtoughtly defende with ſper & fa-
 here ye ſee whither thier own wyked doc-
 trine hath brought thē. Neuer wil that
 innated malice & roted enuy of their fa-
 thers the phariſeis out of their childers
 herts / which ſo ſtiſly ſtoke to theirown ſt-
 ward worſhip & ceterne reuerēce their ri-
 tes waſſhys ſabats &c. that as thei euer
 ſought to ſlay cryſt for violatig thē ſo had
 thei yet by ~~the~~ their throtis to be torne out
 then the inwarde worſhip of god in ſpirit &
 E 4 trouth

The exposition of

trouthe shuld thrust out their eyterne hal-
then idolatrye. But retorne we to þe text.

The kynge *A*. Sedrach / Mesach /
a Abednego / adozare / that is to fall down
before the ymage / so to geue it our Bis-
shops reuerent behauour. And they an-
swered. *Dei habemus quæ colimus*. We
haue God whom we worship / which an-
swere / playnly expreßeth / that same
adoracion to be sicke an vtwarde reue-
rent behauour / which was playne ydola-
trye / so that adozare *imaginem* / is con-
trary to *colere deum*. That is / to fall dow-
ne before any ymage is contrary and a-
gainst Gods worship. Or els they myght
haue answered the kynge with Winche-
sters worship / saying: We are content to
knele downe to it with a certayne reue-
rent behauour / so that we geue it not
any inwarde godly worship. But adozare
imaginem autem / a *colere deum* / coulde
not agree in Daniels bookis and in his
felows sayth with our bishops certain
reuerent beha. out to ymages. When
these pharisaicall fowfe fowterers com-
mande the therfore to worship ymages /
or to crepe to crosse, As dyd Nebucadne-
zar byd them faldowne to the ymage /
then with Daniel and his felowes tell
thou them to theyr faces / that thou hast
god whom thou worshipest / before whom

the thyrde Chapter.

37

thou knelestand not before any ymage.

Ther be many wordis indifferent to diuer-
se and contrary significacions / as *ad-
oro* / *colo* / *seruio* / to bowe downe worship to
serue and to knele / which when the wor-
de folowynge is added / as to saye *ad-
oro deum* / *Vel imaginem* / *Vel hominem* / it is
sone sene what worship is ment / for the
scriptures put neuer any sicke wordes a-
lone / but expresse what thyng is wor-
shipped or honoured. In the former chap.
it is written. That the kyng *A*. downe be-
fore Daniel & honored him with a ciuil
honour. And we are commanded so to ho-
nour our parents princes ministers of
the worde &c. But no where comandeth
God / but vtterly forbyddeth it, to fall
downe before or to honour ymages: wher-
fore it is playne ydolatry to faldowne or
to knele before them / & it cannot be excu-
sed / colourd nor mooued out with any po-
pish glose of a certain reuerent behauour
before ymages. For ymages be called in
scripture / abominacion and the execra-
ble signes of the destruccion of the po-
pish church. Daniel. 9. and Christ him-
selfe confirmyng it addyth, Whoso rea-
deth the place let him vnderstande it.

Wherfore when an ydole or ymage or fal-
se Gods / folowe any of these wordes
Adoro / *colo* / *seruio* and sicke lyke / then

Ther ho-
nors / a
diuine
honor.
A ciuile
honor.
And an
ydoll ho-
nor is
win. glo-
seth and
it oute is
a certain
reuerent
behauor

Matt. 5. The exposition of
 be aware of that act/fall not done with
 no reuerent behauiour nor worship thou
 them. But say with Daniel and his fe-
 lowes/yea & as Christ sayd to the deuill.
 To thy Lorde God shalt thou do reuerēt
 behauior / & him onely shalt thou serue
 or worship/let these defenders of ydola-
 try shewe vs one place in all scripture/
 which ether commandeth or permitteth
 any ydoll honour or ymage seruice/which
 they call adozacion or reuerēt behauiour
 to any ymage. If they cannot/then let
 vs saye to them as Christ sayd to sathan
 Auoide ye deuills and lerne to worship
 youre Lorde God and him onely to serue.

When our idolaters will compell men
 therfore to fall downe before their ima-
 ges, let them constantly resiste their dam-
 nable doctryne and be fower god both to
 may and wyll deliuer them aboue all ma-
 nis expectacion more largely than we ca-
 aske of him or thinke/as Paul saith. And
 if our father prayed to in the name of Je-
 suus cruce vs not at that tyme our petition:
 Let vs be certaine ad answered that for
 his glozpe and owr saluacion he hath ge-
 uen vs himself to be owr sfor euer. The of-
 fice of faith therfore is / in the crosse / not
 onely to saye. Thy wyll be done / but also
 with Paul to saye / whether we lyue or dye
 we

the thyrde Chapter. 38
 we be the lordis / agen take ensample at
 Dauid saying. If the lorde will bring me
 home agen / well / so be it. If not / his will
 be fulfilled.

Then was Nebucadnezar all in a
 furpe / and his chere so changed a peny-
 dzache & c. that he commanded the for-
 nace to be hette such tymes hotter then
 it was wont / & the most strongest mē
 of his garde to throe Nedrach with his
 felows bound / into the most hette burnig
 ouen / which so did. But the king had cau-
 sed it to be made so hette that the flam-
 me smytte out so farre that it lyked by &
 bzent the men which threwe in Nedrach
 with his felows now fallen into the
 fyr bounde.

Here yse what soden vengeance God
 taketh of sicke cruell ministers as be so
 redye to euecute the furiose vngodly
 cōmandments of cruell tyrannouse kyn-
 ges. Sathan thinketh the Gospell to be
 out quenched / yf he myght bringe the
 professours and prechers therof into the
 fyr by the autorite and commandement
 of the emperours, kynges, and princes.
 But in so doyng / as the deuyl is the mi-
 nister of God to bringe sicke emperours
 & kynges with theyr wyked ministers
 vnto perpetuall dampnacion in torments
 of fyr

Text.

Beware
 ye cruell
 hangmē
 & mēbur-
 ners.

The epposition of

offyer eternall/euen so God by his mer-
uellouse wysedom vseth sathan & his ser-
pentine seade vnto the hyghe promouyn-
ge of his Gospell. I meruell em^{er} and
and princes be not afrayed / so boldly
and so lyghtely at euery popyshe fyers
& Bisschops complaynt and perswasion to
burne so many innocents as they haue
done of late in all realmes chyltred/se-
ing that it is wyrtten. Be that ye towche
not nor hurte my prechers and myne ano-
ynted/for for theyr sakes hath God cor-
rected and punished euen the kynges.

psal. 104

And euen now are the last dayes come/
as Daniel prophecieth hereafter/wherin
the em^{er} and kynges all as many as
haue burned and yet burne men for the
gospell be lyke to be greuously punished.

Lept.

Then Nebucadnezar/was aston-
ned/and stertyng vp he sayd to his offi-
cers. Did we not cast thre men bownde
into the fyer: which answerd/yisse truly
oh kyng/ how then is it/that I see. 4.
walkyng lose in the fyer/in nothing hur-
te/& the fowerth I see lyke the sonne of
God. Then flewe Nebucadnezar vnto
the flamyng ouens mouth/thus cryng
A drach/Mesach/Abednego/ye seruants
of the most hygh god come forth vnto me
Which comen forth / there came toge-
ther

the thirde Chapter.

39

ther the officers/the nobles/magistra-
tes and other of the kynges counsell be-
holdyng these men / whose bodies the
fyer had not once hurte / no not the lest
heer of their headis was not skorched/
nor yet their thynne shirtes about them/
no thei felt no sauour of any fyer about
them.

Nowe haue ye an example of a cruel
kinge couerted to a wolfe (as was Paul)
made a ^{man} / we haue witnesse/the an-
gel of god to preserve the godly in al pe-
tels. Conferre the wordis of this place to
the former wordis of the kinge/and thou
shalt see euen the selfe same king to be an
example bothe of the wrath and also of
the mercy of god. We see also here not o-
nely the kinges herte but also al the her-
tes of his nobles and officers to be in the
hande of God/& them to folowe the kin-
ges confessiō and religion no other wyse
thē the shadow folowe the sonne. All cre-
atures be compellid to confesse the firste
commandement to be true/and what so
euer be ayenst it/to be false. And as the
king therfore asketh his officers & coun-
sellors/because they shuld be cōpelled to
be witnesses, the doctrine & religiō of the
Babylonites to be idolatry & that in falling
downe before an image with any reuerēt
becha.

The sub-
iects folo-
we their
kynges co-
ditions.

The expositiō of

offyer eternall/euen so God by his mer-
uelouse wysedom vseth sathan & his ser-
pentine seade vnto the hyghe promouyn-
ge of his Gospell. I meruell emynall
and princes be not afrayed / so boldly
and so lyghtely at euery popisshe fyers
& Bisschops complaynt and perswasion to
burne so many innocents as they haue
done of late in all realmes christened/se-
ing that it is wyrtyn. Se that ye towche
not nor hurte my prechers and myne ano-
ynted/for for theyr sakes hath God cor-
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And euen now are the last dayes come/
as Daniel prophecieth hereafter/wherin
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gospell be lyke to be greuously punisshed.

Lept.

Then Nebucadnezar/was aston-
ned/and stertyng vp he sayd to his offi-
cers. Did we not cast thre men bownde
into the fyer: which answered/yisse truly
oh kyng/ how then is it/that I see. 4.
walkyng lose in the fyer/in nothing hur-
te/& the fowerth I see lyke the sonne of
God. Then fletwe Nebucadnezar vnto
the flamynge ouens mouth/thus cryng
A drach/Mcsach/Abednego/ye seruantes
of the most hygh god come forth vnto me
Which comen forth / there came toge-
ther

the thirde Chapter.

39

ther the officers/the nobles/magistra-
tes and other of the kynges counsell be-
holdyng these men / whose bodies the
fyer had not once hurte / no not the lest
heer of their headis was not scorched/
nor yet their thynne shirtes about them/
no thei felt no sauour of any fyer about
them.

Nowe haue ye an exampyle of a cruel
kinge couerted to a wolfe/as was Paul
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gel of god to preserve the godly in al pe-
rels. Conferre the wordis of this place to
the former wordis of the kinge/and thou
shalt see euen the selfe same king to be an
exampyle bothe of the wrath and also of
the mercy of god. We see also here not o-
nely the kinges herte but also al the her-
tes of his nobles and officers to be in the
hande of God/& them to folowe the kin-
ges confessiō and religion non other wyse
thē the shadow folowe the sonne. All cre-
atures be compelled to confesse the firste
commandement to be true/and what so
euer be ayenst it/to be false. And as the
king therfore asketh his officers & coun-
sellers/because they shuld be cōpelled to
be witnesses the doctrine & religiō of the
Babylonites to be idolatry & that in falling
downe before an image with any reuerēt
becha.

The sub-
iects folo-
we their
kynges co-
nditions.

The thyzde Chapter.

the first behaulour is playne ayenst Gods wor-
 pcept ship forboden in his lawe/euen so for no-
 is the ru-nother cause callith he out these 3 holy-
 le of all men from the fyr/but to approue Gods
 doctryne first and 2 commandements and to con-
 firme the faith in cryste Iesu to be the ve-
 ry true religion and worship of god. fur-
 thermore by the fowerth man sene of the
 kinge in the fyr/I vnderstand Emanu-
 el cryste to be with vs/which conserued
 the goodmen/and made of the perswer
 of the worde a confessor of the same: this
 aungel of God our saulor cryst/smittout
 the flame of the fornace vpon the men-
 burners making the middis therof as it
 were a swete. And wynde so that not an
 heare of thier headis perished, signify-
 ing that of the faithful in God not an hea-
 re shal fal from their heades without the
 will of their heuenly father. Neither want
 it a mystery/that the burners being with
 out the ouch were bzent/the goodmen be-
 ing so false in the middis of the fyr/for
 sicke burners shal fede the fyr of hell/
 when thei whom thei burned shal reste
 in loye. For he that was sene with the 3
 men in the flame said/Whell I wil be
 thy destruccyon and delyuer my faithfull
 out of thy handis. Wherefore Beware ye
 mynges and kinges whiche yet burne
 or per-

The thyzde Chapter.

40

or permitte cristen men to be bzent for
 the gospell. And now be ye taught and
 vnderstand the trwthe/for except ye re-
 pent with this kinge/ye muste nedis be
 bzent your selues with all the deuill is in
 hell perpetually. Cryste graunt it/that al
 yewes myght repent as did Nebucad-
 nezar.

And here Nebucadnezar broke
 forth into these wordis saying. Praise
 and thanked be the God of A-drach Me-
 sach and Abednego/whiche hath sent
 his aungel ad delyuered his worshipers
 which thorow their faith in God haue
 changed and frustrated the kinges com-
 mandment/offering their bodies rather
 to be bzent then thei wolde worship or fal
 downe befoze any thing then their owne
 god. Wherefore it is my decre a proclama-
 cion, That whatsoeuer peple or nacion
 shal speke any blasphemye ayenst the god
 of A-drach mesach a Abednego/he shal
 be tozne in pefes/a his house shal be made
 detestable, for verely there is no nother
 God that may thus delyuer/as dothe he.
 A diligent reader conferring one pla-
 ce with a nother/and remembryng that
 in the ende of the 2. chapter after Daniel
 had expounded Nebucadnezars dreame
 the king fyled owne befoze him, Honouring
 Daniel

The pro-
perty of
our pap-
s / a-
bout
kings &
empe-
rows

The exposition of
Daniel with diuerse giftis confessing &
affirming it constantly, The god of Da-
niel and of his company to be the god of
and aboue all goddis and the lord of all
kingis and reueler of all secretes / wolde
think that the kinge had ben then conuer-
ted to the true faith / and not nowe thus
cruelly to constrayne them to image wor-
ship, idoll honoz, into the great blasphemy
of godis name. But here (crysten reader)
thou shalt vnderstande that in all those
16. yerres from that tyme of his confessiō
to daniel / the king had aboute him many
magos, sacrificers, flateres / which as the
dragon kept the golden apple tree / layd wel
awatte and watched diligently that da-
niel nor his felowes shuld not come nygh
the kyng to confirme him any farther in
their religion and so conuerte the kyng
from his olde false faith, for in with his
mothers mylk / yea thei kept daniel from
him so farre and had brought the kyng
nyghe home ayen vnto his idolatry that
thei caused him to erect this golden yma-
ge as ye here see / supposynge thereby to
haue destroyed Daniel with his felowes
as many as wolde not worship images.
He is not therfore a godly emperour and
prince which diligently enquireth and
sercheth the truth & when it is founde
and

the thyrde Chapter.

41

and knowen he neglecteth it and forge-
teth god / and commandeth his olde
image to be worshipped / that is / at the
perswasions and flaterye, entysments &
pestilent counsels of the enmyes to god-
dis worde setteth vp theyr articles / ri-
tes / ceremonies and false religion / pre-
ferryng them aboue gods worde / kyl-
lyng the transgressours of his owne fal-
se religion and fauourynge the brekers
of gods lawes. Let all kyngs beware /
how after they haue once tasted of gods
trewth / they admitte sicke popish flatter-
ers into their court and counsaill.

But why was not Daniel here accu-
sed and cast into the ouen? Verely the kyng
had befoze so worshipped and extol-
led him into so hyghe dignite / geuynge
him the name of his owne God / that yf
he shuld now haue casten him awaye he
myght haue had bene noted of inconsi-
deracyon / yea and this later acte shuld haue be-
ne sene to haue bene contrary and preju-
diciall to his owne former acte. And so
the kyng thought it to be agayn^t his ho-
nour so to deal with daniel and therfore
there was no mencion made of him here.

Now therfore was the kyng yet mer-
cifully called ayen with a nother miracle
at the which not himself onely but all his
nobles

The exposition of
nobles/officers / & counsellors were pre-
sent. Yet helpe yet for his pryde / & secu-
rite in ryches and welthe / he was not ful-
ly conuerted and truly repentant vntyll
h: had the other vision folowinge in the
next chapter and was greuoufly punis-
hed as ye shal ther see it / after the which
punishmēt / he coming ayene to his right
mynde and restored to hys kingdome /
sent oute this godly decree oz proclama-
cion / wherein ye see the double office of
an vnfaynedly conuerted kinge / of which
the first is to fere & serue god accordinge
to his worde & commandments & not af-
tir other menis enstruccions blowne into
his eares by flaterers. Secundarily to

To sende forth thorow all his realme the be-
foreth pre ty true doctryne and gospell of god decla-
chers is ringe his owne confession faith & repen-
tance herte exorting al his subiectis vnto
the iust and right waye swiftly & effecti-
ously to plant the gospell in his realme /
for as the kinge belueth so belueth the
moste parte of his subiectis. Whither to
kinge deceyued by his wyked flaterers pro-
ceeded in wykednes vnto his owne damp-
naciō & in to p destruction of his realme /
nowe by repentance and thankis geuing
he is turned into the path of saluacion of
himself & of all the gentyls folowing his
scapes

the thyzde Chapter.

42

scapes. Before he did setup the image to
get himself a name and glorie, with the
blasphemye of the name of god / for to
worship god & to faldow before an ima-
ge with any reuerent behaulow as so con-
trarye that no man may do them bothe &
be saued. The king therfore cōfesseth his
synne before all his hole realme the more
clerely and effectuously / in that his com-
mandement was spred so farre / and yet
durth vnto the worldes ende. It is a to-
ken of true repentance when so noble and
mighty a prince is not ashamed openly Cryst is
to confesse his synne / Nowe the kinge let with vs
neth to honour god without images in in p mid-
spirit and verite. Nowe let vs cōpare the des of p
fygure with the trwthe. Cryste is the ail. fyer of tte
gel in the middis of the fyer here present bulacion
with vs in the middis of our tribulaciōs
The worlde is that hotte fornaice ful of
afflictions kindled agens p godly wyre
in we be nowe proued & tryed / Cryst was
sent to be partaker of our tribulacions by
whose strypes & sufferinge we be healed. I say. 53.
These. 3. yonge menis faith was so gr. at
that it changed p kinges commandement
it turned his hert / it deluycred their bo-
dyes from the fyer / of this faith sayth Hebre. ii
Paul that it quencheth fyer / it overco-
meth kingdōs. This faith wil not knele
ff it to any.

The exposition of

to any image nor crepe to any crosse but
only to **A** lyving god in heuyn / Now is
not the kinge a shamed to cancell and re-
uoke his former wyked precepte ayenst
all the persi and babyloni lawes / for he
fered god more then men / he wolde con-
found himself to exalt and glorifye god
almighty. Let all princes take hede howe
they suffer images to stād in places where
men worship / & especially where hit herto
idolatrye hath been committed / lest they
prouoke & turke, & minister of gods wrath
to destroye the. It is the office of kinges
to take awaye images & occasion of blas-
phemy and idolatrye / to punish the spe-
kers and doers or wyters for the reuerēt
behauour and worshiping of them / and to
maintain the prechers teachers & wyters
ayenst their popis the idols, the bishops.
Nowe to holde & hole chapter in mynde /
haue it here digested into .9. places with
the declaraciō of the aſtir philip. melan.

the first
place.

The first place is an example of the
blynde boldenes of men institutynge ne-
we worshipinge / seruice / religions and
honours for God withoute his worde /
which all God damneth by this miracle.

2 The second is a doctryne / that sich un-
godly image seruyce and false worship-
pinge it behoueth to reprehende and to
dye

the thyzde Chapter.

43

dye rather then to obeye them.

Thirdly Gods commandment must
be preferred before all mens precepts
powers, actes, lawes / yea and aboue the
comon peace and tranquillite of our lyues

fourthly. Blasphemye ought to be
refuted / as is here refuted the kings que-
stion saying: What god may deliuer you
from my hande?

fifthly. What maner faith it ought to
be of bodily deliuerance / that is to say /
with this condicion. If it so please god.
And of the difference of the promyses / so-
me corporall promyses haue the condi-
cion / and some haue it not.

The sixte containeth the glorifica-
cion of the godly / contrary to the blasphe-
mye of the wyked / and the punishmēt of
the vngodly / namely of them that be the
ministers of other mens fury.

The .7. is a testimonte that in their pe-
rils god sendeth his aungels to the faith-
full.

The .8. / hath the conuersion of
the kynge folowinge at the preachinge
and glorifying of the godly.

At last. The proclamacion teacheth it
to pertaine to princes to prohibit and pu-
nish the blasphemyes.

First, First

The exposition of

Let them alone blynde as they be/ euen þ
blynde leaders of the blynde. For the. 4.
The kynge not onely cōmandeth an vt-
warde reuerent behauour to be geuen to
the image: but he addeth also a manifest
blasphemy wherby he wolde vsurpe to
himself a powr aboue god. As in alty-
mes haue the tyrants derided the godly/
whyles they pacietly waited for gods hel-
pe. For ether be they Epicuris/belly be-
stis/or els thinke they themselves the spir-
ituall headis ouer the peple of god to cō-
pell them by violence to beleue what they
lyste/ as are þ popes, cardinals, bissops.
God often tymes by clere examples and
bodely deliuerances chalengerth to him-
self the glorie of his owne name as in þ
4. of the kynge. 19. of Sennecherib/ say-
inge: Thou hast ben wode and in a fury
against me / thy pryde is ascended vnto
myne eares. But after sicke skorning and
derisions with blasphemyes of god (as
ye se it of criste in tyme of his passion) and
there folowe erthe quakes/ eclipses/ der-
kenesses at none dayes. We not now the
kings of the erthe committed one against
another as it were shaking all the erthe
with bataill and blodye warre: And is
ther not derke ignorance of the tyme in
some of theyr hertis in the middis of the
clere

Tyrants
deride þ
godly.

sure erth
quakes
and pre-
sent
eclipse.

the thyrde Chapter.

47

clere lyght of the gospel, now spred ouer
all in eury tongue: Euen the naturall
dome creatures shall testifie/as did the
erth/the sonne/the rockis &c. and shew
god to be soze agreued and to abhorre the
blasphemies of their maker. And eury
lyke vengeance is lyke now to folowe ly-
ke derisions and blasphemies of god and
of his worde. The very godly cannot dis-
semble at sicke blasphemies but openly
refute and rebuke them/saying: Ther is
oure god in heuyn whō we worship which
is mighty to delyuer vs. In expresse wor-
dis they saye: Whom we worship/to sig-
nify themselves to preche and pronounce
him to be the very only god which had
deliuered them/and this to be his worde
and the same to be his worship and reli-
gion which the iewes had/commanding
them not to fall downe before any image
nor to geue them any reuerent behauiour
Wherby ye se god not to be reuerently
worshipped nor acknowledged but in/ and
by the same worde which himself geueth
vs/and sicke reuerent behauiours before
images which haue not his worde for
them/but playne cōtrary (against them/
to be abhorred as cryst and Paul teche vs.
Math. 15. Rom. 14. &c.

The

The exposition of

The first place teacheth vs to seeke out the promises of God and to consider the nature of faith/How we shuld abyde and depende vpon God for our deliuerance. For the text openly preicheth and prayeth the faith of sicke knowlegers/for the promises require that we beleue that god both may and will helpe vs. But as concerning his will/ther is in some thinges a condicion to be added/as in corporall deliuerances and bodely preseruacions/Helpe vs lord/giue me helthe of body/deliuer me out of daunger fro my enemies/yf it be thy will. But the promise of grace/and remission of synnes for cristes dethe sake expressed / onely requireth that the asker beleueth it to be geuen him without any condicion of his owne merits or fulfilling of the lawe/as some men yet dreame. For in the remission of synnes and in the imputacion of rightwysnes and lyfe eternall god hath expressed his will / to be asked without any condicion. As hath the text. Every one that beleueth in the sonne hath lyfe everlasting. Wherefore the effect of Cristis passion hath not Winchesteres condicion. But the promises of corporall benefites/not onely require that we beleue the power of God to be myghty enough/But also

the thyrde Chapter.

46

also that he will helpe vs / yf it please him / when and how he hath decreed it which condicion is not against the nature of faith but declareth an obedience/ for all these must go together/faitth/obedience/prayer/to aske and abyde Gods plesure. For so praye Dauid. 2. of the kynges. 15. And these. 3. men permitted the ende and maner of their deliuerance out of the ouer vnto Gods will and plesure whom they were euer redy to obeye. But the glozy of god they defended affirming him to be able enough to deliuer them/so that their faith waited vpon god/for suche consolacion and helpe / and when it shuld please him to sende it them. So that ye see the corporall promises of the lawe to haue these condicions/But the promises of the gospel of grace and remission haue no condicion/ but be made freely in criste and performed to the beleuers. For the declaracion of the. 6. place/ye shall knowe that therfore be corporall afflictions layde vpon vs to exerce vs to prayer and to exerce our faith as it is in Isaye /orde in their affliction they seeke the/tribulacion & sorofull groning are to them thy nourtering and discipline Wherefore let vs put away all mistrust/and thinke not oure prayers and his promises

Joan. 3.
In his
first article
aga
inst W.
Barnes.

Corpo.
rall pro-
mises ha-
ue condit-
ions But
not promises
of the gos-
pell. Df
6. place.

26

The exposition of

Wherefore misse to be in Bayne/ yea although we
 re God adde the condicion (yf it be thy will) for
 faith B. God deliuereth vs when we call vpon
 pon vs him to certifie vs of his presence/as it is
 bodely in the psal. I shall deliuer thee and thou
 afflict. shalt glorifie me. And when he taketh
 cions. not awaye oure present calamite/yet ge-
 psal. 50. ueth he vs Inspicable confort and curen
 his holy spirit. Wherefore his promise is
 neuer in Bayne to the beleuers. And ther-
 fore cryst commandeth vs incessantly to
 praye. Albeit the deliuerance be differred
 to draw forth oure faith hope and patient
 expectation. But thus to do is harde vnto
 to reason. For when god deliuereth not/
 menis myndis be broken beleuing them-
 selues not to be herde/then beginne they
 to dout / or to thinke God to be angrye
 with them/a so to be full of indignacion
 against god and vtterly to fall from him/
 as did Saul. which temptacion / sayth
 must resist and aske encrease the more
 feruently/perswaded of helpe/ although
 yet he feleth no helpe nor be lykely to
 haue any. For god will ether helpe at that
 present tyme / or sende some consolacion
 otherwyse / or mitigate the heuynes / or
 by his meruelous counsell bringe all thy
 desires vnto a better ende then thyselfe
 canst deuise or wyll the. faithfull he is in
 in tem

We must
 praye in-
 cessantly

the thirde Chapter.

47

In temptacion geueth vs a good escape.
 /the miracle is done to conuer-
 te the kynge to the confession of God/
 which conuerted expresteth his confes-
 sion and forbideth the blasphemies. Here
 be princes taught to abolyshe all vngod-
 ly doctryne and false worshippings &c.
 and to be diligent in setting forth godly
 doctryne and the Cristen religion. For
 Magistrates shuide be the keepers and
 mayntainers of the hole lawe perteyning
 to discipline. For as they prohibit mur-
 ther although they cannot change menis
 hertes/so ought they to forbide outwarde
 idolatrye blasphemies and externe reue-
 rent behauiour befoze images as creping
 to the crosse, kyssynge, and knelynge and
 praying befoze them/with all tyke vngod-
 ly worshippes, honours, rites, ceremonies
 be they neuer so decent and laudable be-
 fore men. A execrable befoze God, for
 that they haue not his worde for them.
 For albeit the office of the magistrate be
 not the ministracion of the spirit/ that is,
 cannot conuert menis hertes/yet ought
 he to be the minister to defende godis di-
 scipline and lawe/a to be the cheife mem-
 bre of the church to helpe the other mem-
 bers that the godly doctryne be taught/
 maintained, & preched forth to all other.

7.

Luc. 16.
 A xx

This

The. 4. This fowerth chapter sheweth the chap. kynge for his vngodly securite in welthe a pryde to be cast oute of his realme / at last for his repentance to be restored. For albeit the kynge had by these interpreta- cions of his dreames / by this miracle & by the doctryne of Daniel a great taile and know- of the almyghty god of Is- rael / yet did his spiritualtye that is to saye: his wyse & lerned men / sothe sayers forcerers enchaunters or philosophers so bewitch him that they extolled him vp into suche a securite and pryde that he anon forgote god / forgote himself / and all that God had done to him by these holy me. And therfore he had yet another fere- full vision which is here rehersed of him self / and he was punished / put out of his kyngdome / lost his mynde / made lyke a brute beste / and so after his punishment / restored to his mynde & kyngdome / with an vnfayned conuersion and trew penance / he setteth thus forth his proclamacion.

Chap. 4. Nebucadnezar the kynge / vnto all **Text.** peple / nacions / tongues thorow all the worlde dwellinge / wyssheth and prayeth that your peace be eucreased. I know it to be my dewtye to tell you the signes and wonderfull miracles which p most hyghe god hath wrought vpon me. For his to- kens

kens are meruelouse great / and ryght mighty are his miracles / his kyngdome is an euerlasting kyngdom and his powr is perpetuall. I Nebucadnezar / happye and prosperouse in my familie / and ryche in my palace / did see a dreame so fercfull / that my thoughtes in my bedde troubled my head greuously / wherfore I sent oute a commandement / that all the wyse men of Babylon shuld be brought vnto me / to interpret my dreame. Then were there brought before me the wyse men / the soth- sayers of chaldey / astronimers &c. vnto whom I tolde my dreame but p interpre- tacion therof they cold not tell me / vntill at last there came daniel vnto me / whose name is Balthasar after the name of my god / which daniel hath the spirit of the most holy god / and vnto him I tolde my dream saynge. Balthasar chelf master of the wyse men & astronimers all / in whom I knowe to be the spirit of the most holy god and that ther is no secreete mysterye hidde from the / tell me my dreame & what it signifieth. For this was my dreame in my bedde. I did see a tree vpon the middis of the erthe which was fayer and highe The tre was great and stronge / so high that it reched vnto p heuene and might be sene to the farthest parris of all the er-

Baltha-
sar is p
most hy-
ghe kea-
per of
tresure.

the /

The exposition of

the branches were fayer & lusty to be-
holde / **A** frute so plentiuouse that it was
meat sufficient for all thinges / Under it
as it were in a pleasant shadewe there
dwelt the wyld beasts / and the birdes
nested in **A** branches / and all thinges ly-
uynge were fed of that tree. And whyle
in my dreame I behelde it / so there came
downe from heuen in great speede an holy
aungell / crying lowde and spryng thus
kutte downe the tree / and loppe of **A** bo-
wes / smyte of **A** branches / and skatere
away **A** frute / and let the beasts & bir-
des flye their wayes from it / but the stok
with the rotis thereof leaue still in the
grownde / with chaynes of **A** & brasse
so tyed that he may go and graze in the
wyld felde and ly downe under the dewe
or rayne of the heuens / eating the moyste
grasse with the brute beasts / and let the
humane or manis reason be taken from
him / & brute beastes senses be geuen him /
Until the course of seuen tymes be passed
ouer him. And this thing was decreed by
the sentence of these speedy watchers in
the counsell of these holy messagers from
heuen / that al men lyuynge shuld knowe /
that y^e most highest must so rule & raigne
in the kingdom and empyre of any mortal
men / that to whom he lyst to geue it / that
shal

the fourth Chapter.

49

shal raigne in it / and if he lyst / he will ly-
fte vp there vnto the moste abiecte and
vileste man. This dreame I kynge Nebu-
cadnezar did see / and thou Belthasar tell
me what it meaneth / for all my wyse men
cannot interprete it to me. Thou cannest
for thou arte endewed with the spirit of
the holy goddis.

Danielis doctryne had confounded the
wyse dom of all the kinges spiritualtye / &
therfore they enuyed daniel and all the ie-
wes so gretely / and kept the kynge thus
long from this so godly an open confession
and general pistle sent forth declaringe
his faith and repentance. This pistle sheweth
howe secure proued & negligent he
was in his prosperite / Into which securite
negligence & pryde it is to be thought
that his enchaunters sothe sayers & spiri-
tual wyse men had casten him for feare he
shuld haue left his olde false religion.
Now therfore the merciful god at last /
which hath the kinges hertis in his hand Prou. 21.
had cast him into a nother fereful dreame
wher vpon he was thus moued to sprede
forth the gloze of god & his owne peni-
tent conuersion. First the kinge confesseth
his faith / then he sheweth the miracles
of the 3. former chapters / affirming no
god able to do these miracles but onely
the

The exposition of

of god of daniel / and at last he concludeth
the kingdome of cryste (as it is in the .2. ca.)
to abyde for ever / god to be the changer
of kingdome & constitutor of kings . And
here note diligently / Securite to be the
companion of welthines / which securite
casteth downe the kinge hedlong into
forgetting of god / so that he was become
negligent & proude & in conclusion lyke
a brute beast . As saith the psal . When
when he was in honour he vnderstode it
not / wherefore he degenereth into beastly
nes . In this state (as lasse for pite) lye
many noble men of which securite saith
david / when I was in prosperite / then I
thought neuer to haue fallen . But per-
chance of such vngodly securite & welthy
men / per visitour of wykednes / cannot long
suffer sicke sewer negligent proude wea-
lthy persons to continue / as the scripture
testifieth . Let al princes beware how they
stande in longe prosperite and trust & de-
light to miche in the same . I was in my
house / said Nebucadnezar / as happye pro-
sperouse and welthel as any man / althyn-
gis succedinge to my desyer / myne eni-
mies all suppressid / no where any man so
hardy as to make any sedicion / I had ty-
ches aboundantly / all men feared and reue-
renced me as their moste mighty kinge
I had my helthe of bodye / methought I

securite
is p com-
panio of
welthi-
nes.
psal. 48.

Edg pro-
spirite of
kinge
wylhaue
a bitter
ende.

the fourthe Chapter.

was wyse and prudent / And to be breif / I
had all things as victories &c. at my com-
mandement . But yet knew I not how gre-
uouse a fall and heuy a chaunce stode at
my doze / & how nigh was the aye p tree /
& how frayle and bytyle is securite & wel-
thines to mortall men : whereof god so af-
frayde me is so terrible a dreame / that all
things beganne to be to me suspecte / feere-
full / vnsauory & redye to fall frome . And
the greatest feare of all was / of some soden
mischance now hanging ouer my heade
redye to supresse me . So here we se the fe-
licite of man in this worlde / which be it
neuer so hyghe and great yet in a momēt
maye it be fallen awaye / yea euen a drea-
me / lo / may tarpe and turne sicke felicitye
bak ayen in the middis of his course . Sew-
erly the scripture aboundeth with exam-
ples teching vs / as . present and longe fe-
licite to be grettly suspect . What a plea-
saunt fertile country did lot chose him-
self in Sodoma : he dwelt there long plea-
santly / but with what perell at last esca-
ped he : David had goten him at last great
quietnes sittinge at home / & was he not
anon an aduouter &c . yea and in that wel-
thy securite with the great displeasure
& prouoking of gods wrathe did he nowm-
ber his people . The riche man in the gos-
pell

50

¶

pell

The exposition of
 pest promising himselfe solong lyfe & qui-
 etnes / harde anon. Wh folc / this nighte
 shal thei take thy lyfe from the. And the
 Deut. 32. peple of Istraell as oft as thei weyed we-
 al and fatte as saith the song of Moses
 & were dilated / so ofte did thei kikk ayenst
 forsake / and forget their lord god. Also þ
 chyrche being vnder the tyrannouse em-
 perour was the holycr / but after the fa-
 uour of constantyne and other crysten em-
 perours it degenerated muche from his first
 beuty into a deceitfull deuill. He defor-
 mite. And who was happier then adam in
 paradys and yet he stode not there long
 Haue not men reputed most holy / ben syn-
 ner & vyse / and euen the wysest haue ben
 deceyued / and the moste strongeste haue
 had a fall. Wherfore right wyse is þ coun-
 sel of the apostle saying / he that stondeth
 take hede he fall not. Note therfore howe
 playnly þ kinge here describeth his owne
 arrogācy / saynge I kinge Nebucad. was
 blessed happye &c. he saith not / the god of
 heuen made me thus happye and so ful of
 prosperite and welthe / but I was happye
 quiete riche victorouse sewer &c. and all
 thorowe my : owne wysdome prudence &
 policie. But when god (as saith dauid)
 had hidde his face from him / he was a
 fraide / God hid his face from this se-
 uer

the fourth Chapter. 51
 wer negligent and proude kinge / for that
 he trusted more in his owne then in the
 kingdom of god. And as dauid was iuged
 of god / and rebuked by Nathan / eue so by
 this dreame was Nebucadnezar iuged of
 god / and of daniel by the interpretacion
 therof corrected, and called to repentāce
 lest he shuld haue ben condemned with
 the worlde. Troble punishment and per-
 secucion begyne at the howse of god.
 Wherfore god by this dreame not onely
 correcteth and punisheth this king / but
 also cōpellet him to serchout & to knowe
 þ meaning of his dreame. But he synned
 gretely in that he firste in the beginning
 askid not counsell at the seruant of god
 but at the manicles of the deuil / Elcre
 is the testimony of dauid / sayng / oh lord
 I call thy testimonies into my counsell.
 Wherfore when þ wyse of þ worlde could
 not interprete these dreames / and daniel
 coulde do it / it is signified not onely the
 same to be trewe (lord bringe thou to vs
 helpe / for Bayne is the helpe of men) but
 also god alwaies before þ reueling of his
 worde to confounde the wysemen of the
 worlde / Wherfore þ king callinge daniel
 to interprete his dreame / cōmendeth him
 first / of his name / of his spirit / of his pa-
 storall office & of his coninge and lerning
 W. til. that

must
 Jere. 27.
 and. 49.
 Prou. 11.
 Luk. 23.
 1. Pet. 4.
 kynges
 ought
 first to
 aske coun-
 sell at þ
 seruants
 of god.

The exposition of
that thus the doctryne of p^r the might
be ashamed & the worde of god flourish
in his kingdom. As miche said of p^r
narracion of his dreame & of the vocacion
of daniel to expounde. Nowe let vs he-
are daniel declaring his dreame and cal-
ling the king to repentance.

Text. Then Daniel called Belthasar be-
ing amased spake not almost of an houre:
he was so astonned that the kynge began
to awake him oute of his troublous cogi-
tacions and heuye mynde sayinge: Bel-
thasar/let not my dreame nor the inter-
pretacion therof in any wyse trouble or
hurte the. Vnto whom Belthasar ans-
wer: sayinge: Ah my lord and kynge.
This dreame come vpon thyne enemies
and the interpretacion therof vpon thyne
aduersaries. The tree sene of the so gre-
te, so hyghe, &c. it is euen thou thyself (oh
kynge) so grete and mightye that thy hy-
ghe maieste attayneth to the heuens and
thyne imperye vnto the farthest costes of
the erth. And as towching him/oh kynge/
(whom thou didst see a watcher/an holy
one flying downe from heuen crying/ kut
downe the tree and destroye it/ permit-
ting the stok with the rotes to stand still
in the grownde/the same in chey-
nes to go graze vpon the felde and to lye
vnder

the fourth Chapter.

52

vnder p^r dewe & rayne from aboue/ coman-
ding him to eate in the beas: is tyll his. 7.
tymes be past) this is (oh king/ the inter-
pretacion & sentence of the most hyghe
decreed agaynst p^r (my lord & kynge) When
shall cast p^r forth to dwell with the bes: is
of the felde/ suffering the to eate & fede in
their open and thou shalt lye wett vnder
the skye tyll thy seuen tymes be past/ that
thou shuldest knowe the most hyghe god to
be kynge and ruler ouer all the realmes
of mortall men and to geue them to whom
he willet. But what signifieth the stok
with his rotes to remain in the grounde?
Verily that thy kyngdom shall stande to
thyself to enioye it so long as thou shalt
aknowle the god of heauen to be lord
& king ouer it. Wherefore (oh my king) let
my counsell please the/ allowe it/ redeme
thy synnes by ryght wysenes & thyne ini-
quities with iust doing to the poore afflic-
ted/ so that thy felicity may be prolonged.

Daniel was of a more feruent & faith-
fuller spirit toward his kynge/ then be-
now a dayes these flaterers so ryghe the
in fauour feeding their affectis. For he so
loued him/ that he wolde tell him p^r trwth
were it neuer so odious, bitter, & displea-
saunt vnto him. But in that he stayed so
longe ere he spake/ he declareth his pru-
dence/

The exposition of
 dence/both because he wold not seme ras-
 she & also lest he shuld apere to retoyse of
 the kingis misfortune. For albeit he was
 now with his countrymen in captiuite/
 yet wolde he be faithfull to the king and
 honour him iustly/yea although he knew
 how tender and delicate be princes cares
 corrupt with the gloriouse glaueringe of
 flaterers/and therfore the soner exaspe-
 rated with sharpe and heuey tydings.

The astounded slacknes of daniel caused
 the kinge to be the greddier of the trewth/
 which also seing the prophete to be so trou-
 bled in himself/& as one not gladly wil-
 ling to tell him of sich heuines/was the
 more desyerouse to heare it and to haue
 his counsell. For the kinge perceyued so-
 me waighy thing to be signified against
 himself. For where the diuine iugemēts
 so feare an innocent prophete/miche mo-
 re shuld they be terrible to a wyked king.
 But yet the goodnes and icntelnes of a
 kinge apereth agayne/ in that he anima-
 teth the prophete exhortinge him to tell
 it whatsoeuer the dreame be/pardoninge
 him whatsoeuer he shall saye: But daniel
 elegantly and wysely first mitigateth &
 mater/praying that these mischances si-
 gnified/might fall vpon the kynges eni-
 mies. By which wordis/he nether spea-
 keth

the fourth Chapter.

53

keth agaynst gods will/nor yet dissim-
 bleth/but sheweth himself to be heuye for
 the kingis misfortune/declaring himself
 to be the kynges frende/or els he shulde
 haue wysshed euyl to himself. As though
 he shuld haue spoken playnly/for that I
 hold my peace so long/thinke not that I
 dowe of your dreame/but because I per-
 ceue it to be a fearfull vision/I pray god
 that it fall not vpon you.

Daniel in telling the dreame / dige-
 steth it goodly into thre partes / first de-
 claring the felicity and prosperite of the
 kyng. Secondarily his punishment.
 Thirdly his repentance. First he telleth
 him that the tree so great and hygh with
 all hir beuty / birdis / beastes and fru-
 tes &c. signifieth the kyng Nabucadne-
 zar: for that god had subdued to him all
 other realmes / wherof before/ he was
 called the golden head, and that not one-
 ly for his ample power / but also for his
 hygh arrogancye and pryde attributing
 to himselfe in his securite the glorye of
 god/whose imperye is ouer heuen and p
 vniuersall erth. He also magnified him-
 selfe the more for his often victories.
 For he was the Monarch of the worlde.
 And his name was fered ouer all. The
 fayr branches of it / are his myghty no-

The 62^a
 ches.

bles

The exposition of

The frutes and princes. The plentiful frutes
 tes. signified his verely rentes and giftis to
 his subiectes and all nations willingly
 brought him. By the birdes nysled in the
 The bir- branches, were signified his hygh, lerned,
 des. wyse men sothe sayers &c. taken as spiri-
 tuall men, being of counsell with his god,
 Mat. 12. answers from them / for this belly brode
 & 8. delyghteth yet to sitte and nysle a loft in
 The bea- their casy pleasant nestis. By the beastis
 stis. lyinge vnder the tree / he signified the
 subiectes and comons lyuing quietly vnder
 his lawes / defended by the kynges
 power / and as it were vnder his winges.
 Etne ye And as this goodly myghty tree fedde
 kynges. & defended all these creatures / so ought
 the godly kynges as I say sayth / to be the
 nourcers and feders of their subiectes / se-
 ing them vertuously brought vp in gods
 lawes / defending the innocēt poze afflic-
 ted with iniuries / and punisshinge the
 The of- malefactours. For it is their office / not
 fice of onely to defende the publyk peace but al-
 kynges so punissh the malefactours and pre-
 ferue and promote the godly lerned and to ta-
 ke charge lyke a father and mother ouer
 the church of criste, seing it taught gods
 worde faithfully and purely / quenching
 idolatry / and suppressinge all supersti-
 clouse

the thyrde Chapter.

54

clouse rytes &c. and tradicions of men.
 Hitherto pertaine all the places concer-
 ning Magistrates, which kings and prin-
 ces ought to know / for the good workis of
 kynges and princes are to do their office
 expressed in the scripture. Also the com-
 pyle and subiectes signified by the lyue-
 ly fowles and beastes fedde out of y tree /
 their office and dewty is to geue thankis
 to god for the frutes and shadowe of their
 tree / and serue and obeye their prince
 praying incessantly for him. And albet
 the golden head and this fayer tree signi-
 fied the Babylonia monarchie and kyng /
 yet pertaineth this doctryne vnto euer
 em / and prince yet lyuing which do-
 inge his office / is the Very golden giste
 & most flourisshing frutesfull tree of god.

Secondarily where he seeth the speedy
 watcher and holy aungell so haastely de-
 scending &c. He monissheth the kyng
 warning him of the iugement of god and
 of his owne humiliacion and delecton.
 For the Voice of the holy watcher was y
 sentence and decree of the most hygh god
 against the kyng / which vseth his aun-
 gels thus to serue kynges and all good
 men / which are sayd to come downe that
 they shulde knowe manifestly whether
 ther were so great arrogancye, securite
 and

The exposition of

Angels and ingratitude in the kynge or no/as in
come Gene.ii. The lord speakes lyke wyse of
downe. p Sodomites. I will go downe & see whe.
Cap.ii. ther the noyse which is comen bp to me
be done in dede. And aye / when they
had buylded the towz of babel. The lord
went downe to se the cyte / which phrase
of speche lerne all inges to not be to swyft
in sentence geuing / but b'fore all things /
diligently to serche oute and knowe the
cause. Here therfore first camdowne the
aungels and knewe the arrogancye & ne-
gligent securite of the kynge. Wherefore
they / cut downe the tree. That is to
saye / cast downe the kyng from his digni-
te and honour / and let him be humbled.
Then was he for his melancholy furyc
and haastines cast oute of his realme of
his owne nobles / which was for that ty-
me his confusion & destruccion. And now
he not being acknowledged of his nobles
noz of his com'rs / it is berefyed his bran-
ches to be / of, both greute bowes and
small twigges / and all bothe his birdes
and beastes to fye from him / oh merue-
louse soden mutacion of p hygge hande of
god by his iust iugemēt to lese his subiects
because himself wold not be a subiect vnto
God / which because now he lyued a
casily barbarous lyfe beinge mad an-
out

the fourth Chapter.

47

out of his witte / he was counted worthe-
ly with beastes as to eate lyke meat with
them / to lye wett in stormes without / & to
be associated with them / his heare / his
nayles ouer growne / & his bodye made
harde and wincled with cold and heate
And that by seuen tymes / that is half an
hundred made euen thre yeres and an halfe.
For the persians diuide the yere into 2.
tymes / that is / into wynter & somer / or 7.
tymes / is taken for p iust complete tyme
sufficiēt for his punishmēt geuen of god.

And here be we lerned p holy a waking
aungels to be the keepers of godly kinges
& their realmes in all their wayes / as saith
the psal. The aungell of the lord bull-
worketh round aboute p godly. Hitherto
pertineth the examplis of godly kinges
of whom there was euer but a fewe euen
in p peple of god wytnes Iesus Syrach
49. Also the holy watching aungels do
threaten plages vnto vngodly emperours
and princes / as ye here see him crye cut-
downe the tree / where ye see the examplis
of arrogant proude, ingrate, negligēt prin-
ces transgressours of gods lawes and the
number of them to be great in the peple
of god / vnto whom their destruccid is tol-
de them be fore of the prophets / As saide
Jonas to the king of Ninuities / There
be

Angels
kepe kyn-
ges and
their re-
alme.

To wy-
ked kyn-
ges god
threte-
neth de-
struccion

The expoficion of

the fourth Chapter.

15

To þe be yet but .40. dayes before thy destruc-
pentes/ tion/ At laſte/ we be lerned/ god to mitt.
payne be gat the plages to the true repentate/ as
mitiga- biddeth the holy watcher/ the ſtok with
ted. the rotes to remayne/ that is/ his king-
dom not utterly to be deſtroyd/ yf he re-
pente/ example of Ninue/ which repen-
tant was reſcued. For the watchinge
of god is holy aungell ſayde: Thy kyngdom ſhall
the fere ſtand ſtill to the as long as thou know-
of god is the only ſtand ſtill to the as long as thou know-
the only way to kegeſt the power and dominion therof to
keper cal be of God. So that in fine/ he ſaith no
mes. nother waie to be to conſerue a kingdom
but to abyde in the feare of god as teſify-
eth the .33. pſal. of all kings & princes wor-
thy to be lerned.

Jesus is the ſermon of daniel is the ſome of þe
þe mouth of hole diuine ſcripture / Jesus to witnes e-
of God. uen the mouth of god, commandinge to
preche the lawe & goſpel/ thus ſaing, pre-
ache ye in my name repentance and remis-
ſion. The counſel of daniel is the worde
what cou of god as it is clere by dauid daniel's bro-
ſelought ther in cryſte/ ſaing. The worde of god is
to be ge- my counſeller. As daniel hath taught þe
uen to ſo it behoueth þe to teche other/ as ſaith
kings. Paul/ diuylde truely & imparte the worde
of god to other/ wherfore whẽ daniel wyſ-
ſhed that his counſel might pleaſe þe
he wolde teche the kinge no nother waye
to eſ-

to eſcape the wrath of god to come, then
by repentance accordinge to the lawe and
ſo to beleue all his ſymes to be forgiven
him/ for/ and thow we onely the faith and
conſi- of the mercy of god / promiſed
in cryſte.

Herof may the godly ſprited be led in-
to the knowlege of the other iugements
of god. For god nowe puniſheth to amen-
de þe/ w ſhal at laſt / if we amende not/
plage þe to puniſhe þe. Nowe he ſeeth
the figge tree planted in the byne yarde/ &
he coming to ſeke therof frute/ & none fyn-
ding/ biddeth þe byne keeper/ kut it downe/
ſaing wherfore occupieth it the grownde
vnto whome he anſwerthe. Sir let it yet
this yere growe vntill I haue digged it
aboute & dunged the rote/ And if it bringe
forth the frute it ſhal ſtonde / orelſe let it be
kut down. The Antchriſty ſone taketh his
fathers ſubſtance and ſpendeth it vicio-
uſly / & at laſt was compelled to come to
the hoggis troſſe for hunger / but after-
warde he repented him remembryng his
fathers benigne / and ſo he retourning
home is receiued with the grete loye. Let þe
conſerre theſe & lyke parables with this
ſtoye/ And we ſhal lerne our firſt parent
Adam created of god to haue bene in ſo hi-
gh a dignite that he might haue bene
com-

And

Luke. 13.

The exposition of
 compared with the aungels / reaching to
 heuen for that he was so excellently
 with gloze & innocencye / beinge swer/
 immortal / and lord of the creatures of
 the earth / of the sea and ayer / made vnto
 the image of god. But yet did this vnhap-
 py felicity make him forgete god his ma-
 ker / and as an vnprofitable tree to be kut
 out of paradise. But yet abode the stok in
 the rotes / and in criste was his dignite
 conserued yea and encreased to / in that
 he repented. And euen thus haue we our-
 selves lost our kyngdom / looking for greuous
 punishment / vnesse we obeye this
 most holsom counsell of daniel / which cou-
 sell also all the scripture geueth vs / and
 cryst exhorteth vs earnestly therunto.
 Onely the deuyl reclameth and shutteth
 vp the bowels of mercye / oure myndis he
 puffeth vp / and entyseth vnto vnrigh-
 wysnes to make vs his perpetuall cap-
 tues. The hebrewe text hath redeme thy
 synnes with rightuousnes. Of the which
 the defenders of their merits and aduer-
 saries to faith iustifying / can take no hol-
 de as they seme to themself. For the very
 rightwisnes or forme of rightwyse ma-
 king before god is onely of faith wherby
 oure synnes be forgiven / of y^e which faith
 trew almoste, and workis of mercy pro-
 ceede

the fourth Chapter. 57
 eede as doth the light from the sonne and
 heat out of the syer. Synnes be redeemed
 before god in the rightwysenes of faith.
 And they be redeemed before men in the
 rightwysenes of the lawe / of good wor-
 kis / of mercye / as y^e se here the almoste to
 the poze to folowe at the redeming and re-
 mission of synnes before god in the right-
 wysenes of faith. So that the kyngs iust
 dealing his mercy compassion of the poze
 were the testimonies of his repentance
 men.
 A iustification by faith. This counsell of
 daniel containeth the hole lawe & gospel.
 First to know our synnes by y^e lawe / then
 to repent / and by faith to be absolved / of
 which all / as out of the tree ther procede
 y^e frutes of repentance & faith that is the
 workis of loue and mercye to the poze af-
 flicted. This counsell of daniel geuen to
 the kyng declareth / God straightly to re-
 quire of the kyngs and princes not onely
 the obedience of his ten commandemēts
 but also princely iustice that is the dili-
 gent cure and charge of his church /
 which was then (as it is now) cruelly
 entreated in captiuite of menis tradi-
 tions / by the church vnderstande his
 subiectes to whom the kynges & a pu-
 blike peace and fredome quietly to heare
 cryst the worde of god preched. And what
 Daniel taught his kyng / the same ought
 all

The or-
 der of iu-
 stificaciō

A way

The exposition of
all preachers to teche their kynges. For
danielis doctryne pertaineth to all em-
perours. And kynges and preachers vnto the
worldis ende / and especially vnto this
last tyme of the last Monarchye wherein
the same face of church apereth / which
then was sene.

¶ Nevertheless yet came all these thin-
ges ouer the kyng Nebucadnezar. For af-
ter .12. monethes / the kyng walkinge in
his princely palace of Babylon sayd thus /
Is not this great and mighty Babylon
which I myself haue buylded by my now-
re mighty power into the glory of my ma-
iestey a worthy beuote for a kinges house
a familyer Whyles the kyng was thus
spiking / there fylldowne a voice from he-
auey sayinge: Vnto the (oh kyng Nebu-
cadnezar) it is answerde and decrede /
that thy kyngdome shalbe taken from the
thou shalt be casten out fro mens compa-
nye / and with wyld beasts shalt thou
lyue / eatinge grasse lyke an oxe tyll thy
seuen tymes be passed ouer / to the tenth
thou shuldest knowe the moste hyghe God
to gouerne and rule the kyngdomes of mor-
tall men / to change and to geue them to
whom he willet. And euen in the same
hower was this thing so fulfilled in Ne-
bucadnezar / that fro men was he casten
forth

the fowerthe Chapter.

13

forth to cate grasse lyke an oxe / to lye
forth wette vnder the skye vntyll his hea-
res were growne lyke þe fethers of egles
and his nailles lyke the clawes of byrdes

These wordes speaketh the kyng of
himselfe as it were spoken in the persone
of another man. All these thynges came
to him / because he corrected and fered by
dreames and monished by Daniel / yet
wold he not repent and amende his lyfe.
Neither did it repent god of his sentence.
But he toke him in the middis of his vn-
godlynes when he thought himself most
seuer & welthy blowinge forth his owne
glorouse pryde / his triumphes and ma-
gnificence not rendering the glorye vnto
god / and therfore by this voice from he-
auey was he thus condemned and pu-
nished. God had tarped longe enough
for his repentance but because he was eue-
ry daye worse and worse he printed into
him the depelyer his punishment / rebu-
kinge him the more sharply. But here let
vs note the condicion and state of an im-
penitent kyng for all his godly teachings
prechings to him exhortacions monitions
and godly books deliuered him by his pro-
phetes and lerned men. He walked vp
and downe / whiche is a token of anydle
and priuate persone / he behelde his glo-

H.ii.

riou.

The exposition of
 rouse cosily buyldings/with sich wordis
 as declared wherin stode his transitory
 felicitye and Bayne affectis. Here thou
 seist a kyng ouer so many nations prouin-
 ces and tongues ydely walking praysing
 himself/as though in all his so wyde a
 realme there had bene no seruise thinge
 for him to do. How many poore afflicted
 persecuted good men were there oppres-
 sed: was daniel and his felowes, the pe-
 ple of god there preching vnto him in ca-
 ptiuite/dill (thinke ye) well entreated?
 Wanted the kyng at that tyme no good
 counsell nor learning: where stode the po-
 re men with therc causes to be heard?
 Whatsoeuer honest past tymes (as they
 call them) be imagined for kyngis to re-
 create their spirites, pressed with studye
 and labours for the preseruacion of their
 realmes defense of their poze and punis-
 shing of malefactours yet in their passe
 tymes/let them beware lest iustice/equi-
 te and iugement be neglected/as they
 were in this kyngis ydle deambulacion.
 For by sicke ydle securite kyngis haue
 fallen with Nebucadnezar into arrogan-
 cy, pryde and at last into blasphemyes/
 and so cast out of god from their realmes.
 And especially sicke noble men as haue
 bene endewed with great giftis & prospe-
 rouse

the fourth Chapter.

59

rouse successes. For when they worship
 their giftis/their power, strength, trium-
 phes, victories/their ryches &c. as their
 strange gods/then beginne they to despi-
 se the very god. Whose comminacions
 once neglected, they wyl themselves to
 be worshipped for goddis. Example of
 Sennacherib thinking himself stronger
 then God. Timothe of Athens boasted
 himselfe openly in his oracion sayinge:
 This victory haue I done and not fortu-
 ne. Great Pompeius sayd he wolde with
 one spurne of his foote fill all Italie. And
 thus by sicke securite fell Nebucadnezar
 into pryde and synned agaynst the first
 table, trusting to myshe to his owne wyse-
 dom and strength/right wysnes, policie
 and power/of which ydolatrie he fell into
 the breaking of the second table/euery in-
 to the oppression and persecutinge of the
 churche of God. Also/ God not to maye
 bere nor suffere long these sewer and wcl-
 they proude contemptners of his worde/
 namely the rulers of his peple/not onely
 by all the comminacions of god/but also
 by the example of all kynges and prin-
 ces destroyed for their securite and pryde
 we maye well confirme it. Howe misera-
 bly was Sennacherib destroyed?
 Timothe/after that proude sayinge/no-
 thing

Sennac.
 Timoth
 Athene.

Pompei
 the great

Sewer!
 & proude
 kynges
 god ha-
 teth.

H.iii.

The exposition of

thing prospered. And howe wretchedly Pompeius that vpspurner of the erth perished/Lucanus describeth it. And how heuily was the image of this kynge/Daniel here paynteth him/tellinge him not onely to lese his kyngdome/but also his mynde and gloze which was muche better. Furthermore that this example of the wrath of god not being able to bere fower and prynces be not wryten for ploughe men and carters/but for emperours and kynges to lerne them most of all to fere god when they most flourish/haue yet moo examples. If god in dauid crystes father might not bere the transgression of his .ic. precepts/but for his sake onely caste him out of his kyngdom. Undoubted and certayn is it/none of the kynges of the erth to stande longe unpunished in their securite and pryde. Wherefore let all good princes lerne this lesson longe to rule well/euen not to worshipp themselves and their actes but to worship god as he teacheth them/nether their owne belyes and lustes to nourishe and feede/but to nourish the churche of cryste.

What princes shuld do and howe of the churche / yet for the trewe churches sake do the kynges and their kyngdome prosper and flourish.

the fourth Chapter.

60

as witnesseth the scripture. Wherefore let all emperours/kynges, and princes, sewer and prynces wryte in the middis of their hertis this saying of Daniel. Thy kyngdom shalbe taken from the/to teche the to knowe the moste hyghe god to rule and gouerne mortall menis kingdome/and to geue them to whom he lysteth. For what els dothe daniel here teache but all suche weak, sewer emperours kynges and princes to be plagued lyke Nebucadnezar yf they repente not and cease their persecution of cryst and of his churche this daye captiued vnder their vngodly articles/actis / institutions and traditions, contempning gods ministers callinge them to a better mynde/as did here the kynge despyse daniel admonishing him/therefore was he depriued of his kyngdome wytte and mynde to.

But after this/I Nebucadnezar lysted vp myne eyes into heuen and came agayne to my mynde. And I blessed the most hyghe god/the everlastinge lyuinge god I praised/and magnified/whose regall power is perpetuall and his kyngdome dureth for euer and euer. For all the inhabitants of the erth are naught and nothinge esteemed in comparison to him/which at his pleasure doth what he lysteth

h. ill.

as

Text.

The exposition of
as well with the company of heauen as
with the dwellers vpon earth. Neither
maye there any man let or holde bak his
hande/or saye to him/what doist thou? or
wherfore hast thou done thus? In this
same tyme my mynde came againe to me/
I receiued ayen my glozy / the magnifi-
cencie of my kyngdome / my imperiaall ma-
iestie / my shappe and forme were restor-
ed to me / My counsellors and my nobles
sought me oute / and I was foretored in
to my kyngdome that my maiesty was
more ample then before. Now therfore I
Nebucadnezar prayse / extoll / magnifye
the kyng of heauen / all whose workes be
true and his wayes right and iust. It is
he that maye caste downe full lowe the
proude.

212. 4. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.
This deteccion and humiliacion might
not the kyng knowe beinge in his
securite and arrogant pryde. For then he
blasphemed / he compelled men to idolat-
rye / and was an heuie burden to all his
realme. But now he tamed and plagued
of god / beginneth to repente and is now
restored to his mynde / now thus afflicted
he knoweth god and himselfe / he murmur-
eth not against god for thus punishinge
him / but he breketh forth into his prayse
confessing his iust dealinge with him for
his

the fourth Chapter.

61

his offences / thus to be punished worthie-
ly / which he coulde not haue done except
god by his graciously goodnes had thus
lysted him vp and geuen him vnderstan-
ding. Here therfore haue ye an example
of a penitent kyng / which deliuered from
his miserie geueth god thankis / accor-
dinge to gods promise, saying. Call vpon
me / and I shall deliuer the / & then shalt
thou glorifye me. First here is described
the affect of a penitent herte in his tribu-
lacion and arysinge therout / confessinge
god to be iust in his threatis of the lawe / confession of
and to be mercifull according to his pro- a peni-
mises of the gospel. Thus did kyng da- tent.
uid repente and make his confession in
the. 51. psal. And daniel lykewyse cap. 9.
powereth forth his herte before god / tea-
chinge vs lykewyse to repente and to be
conuerted to God. Secundarily he ex-
presseth the frute of a kyngs repentance /
that is to wete / God to geue miche more
ample giftis to the repentant then he toke
from them / as ye see him to haue done to
Job in his last ca. And daniel / for his mi-
series / oh how greates rewardis receyued
he? Thirdly he expresseth the forme of
thankis geuinge / euen to affirme god to
raigne all euer. psalm. 118. and also in the
hole psalter. For what els is the psalter
boke

The exposition of :

The psal booke then the glasse of the most holy tri-
ter is p nite into this ende wyrtyn for the chr.
booke of p che of the lyving god/to lerne so to repen-
trinite. te and aftr our delyuerance to geue than-
ks to god as here do the kynge.

Now sith all things be wyrtyn/as Paul
saith / for owz doctryne / let vs beholde
whether there be not yet dayly daniels
with their felowes sent vnto emproues
and kyngdoms admonishinge them of ly-
ke mutacions and soden fallis / consyde-
row their wordis be regarded and their
personas entreated. And whether for
their cruell persecucion they be not, or ly-
kely to be shortly kut downe lyke this
tree/caste oute of their dictons empyres
and realmes, demented with deuyllishe
doctryne degenerated into brute beastis fo-
lowinge their sensuall beastly lustes / ha-
uing their consciences fettered with me-
nis tradicions / snarled with superstiti-
ouse ceremonies and romish rytes / lying
yet still without the trewe chyrche, naked,
all vertu in stormes and derkenes of er-
roures more palpable then in the seruitude
of egypt/because they will not receyue
fre gospell of the lybertye of the spirit to
be regenerated by faith / & so to do cryste

1. Cor. 1. vpon them, to be couered with his right.
Galat. 3. wysenes holynes &c. for these dreames
and

the fyft Chapter.

62

and visions be dayly sene / & as the first
Monarchye was by daniel propheted to
be kut downe / euen so is this last Monar-
chy of the Romans threated lyke wyse
of the watching aungell to be shortly smy-
ten downe / and the euerlasting kyngdom
of cryste to be reueled vnto all flesshe,
newly rysen from death vnto euerlasting
lyfe / in which he graunt vs with his fa-
ther & holy spirit to lyue for euer / so be it.

The argument of the .5. chap.

This chapter declareth the miserable
fall of the last kynge of Babylon / & heu-
macion and ende of his kyngdome for
his idolatry and so greuous synnes com-
mitted against the firste precept. Here is
describ'd a superfluous fest full of exces-
se / euen a very beastly banquet / where vnto
kynge Belsazar biddeth his nobles / in
which is manifestly shewed into what an
vnhappy ende sicke vicious intempera-
te exesse cometh. All kynges and prin-
ces maye lerne of this fall of so hyghe a
kynge to feare and to worshippe God as
the .2. psal. teacheth them / lest of God the
translator of kyngdoms they be depriued
their realmes with Belsazar.

The kynge Belsazar made an exce-
ding feste biddinge therto a thou-
sande of his princes and nobles in
whose

Text.

The exposition of
 whose presence he dronke the wyne / at
 the workinge of þe wyne he comanded the
 golden and syluer vessels to be brought
 forth / whiche his father Nebucadnezar
 had taken awaye out of the temple of Je-
 rusalem / that the kynge / his nobles / his
 mynes and concubines might drinke out
 of them / whiche done / or in doinge / they
 praised and worshipped their owne gol-
 den / syluer / copers / / trees and ston-
 ney goddis.

Hytherto god hath set forth his glorie
 in the conuersion of Nebucadnezar / now
 he declareth his gloriouse powr in de-
 stroying and an ende making of so migh-
 ty a monarchye of the vngodly Babyl-
 nites / whiche destroyd / he with great glo-
 ry wolde sende home agayne his peple
 to buylde vp a temple more gloriou-
 se then before. In the former chap. ye see
 a kynge repenting himself and bringing
 forth the true worship of god / whom god
 orned and endued with giftis. Now ye
 haue a contrary example of a wyked kyn-
 ge restoringe idolatrye / not repentynge /
 whom God therfore casteth downe and
 geueth his kyngdome to other men.

Nebuca. Now were the .70. yeres expired in which
 the iewes (as Jeremy tolde them) shuld
 continue in captiuite / for Nebucadnezar
 reigned

the fyft Chapter.

63

reigned .45. yeres / whose sonne Eulme. Eulme.
 redach folowinge his fathers godlines /
 and renderinge vnto kynge Ieconie his
 regall honour / endewing the iewes with
 many greates benefytes / reigned .23. yeres.
 Him succeeded this laste vngodly kynge
 Belsazar reigning .3. yeres vnyke his Belsaz.
 predecessors restoringe idolatrye / whiche
 to shewe himself the enemye of the true
 doctryne and to confirme idolatrye pro-
 phaned and polluted the holy vessels be-
 longyng to the temple of god / with man-
 fest contempt blasphemynge god / as did
 Rapsaces and Sennacherib / and as the 4. of the
 iewes at last derided cryst saying / yf thou kynge.
 be the sone of God descende from the cap. 18. 19
 crosse. There must therfore nedis great
 plages folowe siche blasphemyes and con-
 tempts of god as threateneth the .2. pre-
 cept / god will not reke him giltles that
 blaspheme his name & c. for nether the
 sone nor the erth / nor the rockis of stone
 nor any creature maye suffre their maker
 so to be blasphemed and despyed as ye
 maye se it / at the death of cryst where the Mat. 27.
 sone with drawe his lyght / the erth trem-
 bled and quaked and the rocks braste in
 sonder. Here shall ye see the iust iugemēt
 of god / and what maner an empowr and this dill-
 prince. he wyll suffer to reigne when he gently,
 enten.

The exposition of

entendeth to kutof and translate the
kyngdoms / that is to mete / drunkenes /
bellybeastis / Voluptuose tyrants / con-
tuoſe oppreſſours of their comdes / furio-
ſe murtherers of innocents / perſewers of
cryſtis religiō / ydle belys / ſickers of their
owne Bayne and carnall pleaſures / depen-
ding vpon their flaterers for gloze / lo-
uers of women / contempters of right
wyſenes / fauozers of malefactozs / blas-
phemers and idolaters. Euen ſiche as
were Sardanapalus / Helioſabalus and
this laſt kyng of Babylon / which in ban-
kettyn with his whores in a blaſphemou-
ſe ſpight of the god of Iſrael / thus abu-
ſed his holy Beſſels / drinkynge drunken
out of them with herlots / which becauſe
he wold not be moniſhed with his grand-
fathers puniſhment nor take enſample at
his repentance god toke this heuyn ven-
geance vpon him and his realme. Nebu-
cadnezar was *downe* to be exal-
ted / but Belſazar was deſected to be
all Babylon vtterly deſtroyed / As Iſay /
Abacuk / and Jeremy had propheted be-
fore. In this deſtruction of the firſt Mo-
narchye lerne the figure of the deſtruc-
cion of the worlde in this the ende of the
laſt Monarchye / when thou ſeeſt lyke em-
perours & kynges to raigne ouer the worlde
for

the fyft Chapter.

64

foras God is the moſt iuſt tranſlatour
& changer of realmes / ſo doth he deſtroye
them for right iuſt cauſes. This Belſa-
ſar was the very canell of all fylthyneſſes
euermore runnyng from one ſyn to a nother
firſt his viciouſe interperacye is deſcri-
bed how he was geuen to exceſſe dronke-
nes horedome and blaſphemye of God /
which is an euident token of his realme
ſhortly to be tranſlated and himſelfe de-
ſtroyed. Deliciouſe delicacies effeminate
ryght ſtrong men and michethe ſoner the
ſoft Aſſyriōs. By ſiche carnallite was Ca-
pua made a Canne to Hannibal. Welther
ſore ſayd the wyſeman / Wo to that lande
whoſe kyng is a chylde, and here princes
delyte in erly and late drinking & eating.
A meruelouſe blynde ſenſuall ſecurite, to
ſee the kyng to celebrat ſiche a feſt, bid-
ding therto all his nobles to eate / drinke
drunken / takinge their pleaſures in ban-
kettyn / daunſyn / ſynge & playynge ſo
ſozowleſſe / their enemyes kyng Cyrus
and Darius beſegynge the cyter. They ha-
lowed a certayn hygge feſt dape of their
god Beel as ye ſe after this maner now
to do ſome called Cryſtians in all nyght
eatinge and drinkinge / which when Cy-
rus knewe it / he had choſen himſelf the
more apt tyme to take the cyte. Thus we-
re the

Eccle. 10

Stronger

Iſay. 21.

Abac. 2.

Jerem. 51.

The exposition of

re p Sodomit's suddenly bywares oppressed. Thus were they drowned with No-
has floude. And so shall all the worlde at
last be suddenly destroyed with fyre. Where-
fore let vs suspect all sicke welchye and
vngodly securite. Here ye see how that in
tyme of bataill when he shuld haue cal-
led vpon the very god/he called together
his princes to eat and to drinke beynde
all measure and to worshippe false gods.
And when his enemies layd awayt to de-
stroye him and his cyte, he contempned
them as one sewer enoughe, seruinge not
god/but his bellye. And when he shulde
haue bene compassed with his armed host
he sate drinking and eating excessively
among his Bayne flaterers and soft her-
lets. Now was sage daniel farre from the
court/and yong minions were of Roboas
counsell. Nowe were his spiritualtye as
his sothesayers, dreame doctours, enchan-
ters, sorcerers, diuines at his hande tea-
ching him in all securite to blaspheme
derpde and to contempne the god of da-
niel. And in despyght of him thus to abu-
se and prophane the iewels of his house.
I will not here with an allegory applyed
to oure tyme/touche oure spirituall Ma-
gos and subtile sorcerers/enchanters/
and bewitchers of their emproues Bel-
sazars

An alle-
gory in
silence
expresse-
ly omit-
ted.

the fyft Chapter.

65

sazars/with flaterye and polytyk persua-
sions auertynge them from daniel's doc-
tryne and holosome monitions vnto their
olde papistrye/so vigilantly obseruynge
and waytinge vpon emproues and prin-
ces affectis, to sette to their wynges the
swiftlyer to flye and folow their deuillish
dampnable counsels making them dron-
ken of that Babylonish bloody whores cup
of abhominacion/that they might p more
blasphemously abuse and prophane the
holy vessels of god's temple/euen to per-
secute and burne the trewe ministers of
the gospel, peruert and violently wrest
his worde to make it serue to their syn-
full lustes and carnall affectis/although
I know the scripture with his owne keye
clerely to open and vnloke this same alle-
gory Apocap. 17. Et nunc igitur reges in-
telligite. But now ye kynge's get ye know-
leg and be taught monished in tyme/ac.
Here shulde the kynge with his Babylonia
haue repeted and called for daniel's
doctryne and counsell and not haue ban-
nished him and his felowes his courtes
In so present perells to promyse themsel-
ues sicke securite / to reioyse in banquet-
tinge and festinge/to blaspheme god and
despyse his trewe ministers and prechers
and to neglect repentance/ is the moste

Allegor-
es must
be vnloc-
ked w
their
olde
keyes.

A vnd

I certayn

The exposition of
certayne signe of an vtter subuersion of
their kyngdome and empyre.

This storie/first warneth vs of the hor-
rible powr of þe deuyl/whiche in all ages
abuseth the moste hyghe emperours/kyng-
ges and princes to confirme idolatrye/
and to **A** in sondre the chyrche of cryst
Wherfore very fewe princes in the later
dayes shall abolishe the pope, retaine and
holde the trewe worship and religion of
god. Against þe which sclaunder and hur-
te it is necessary/godly myndes to be ar-
med & defended. And here it behoweth
godly men to knowe the synnes of em-
perours and princes / whiche therfore do
they corrupt and destroye the trewe doc-
tryne/because they wolde attemper and
draue Gods worship and religion vnto
their owne profits and couetouse myndes/
whiche verely is not els then openly to il-
lude and mocke cryst/of which blasphemie
skorning of cryst/thissame oure age
hath to many examples.

2 Secundarily this storie exhorteth prin-
ces vnto godlines/and warneth them of
the plagues hanging now ouer all vngod-
ly princes heades.

3 Thyrzdy it testifieth mutacions of kyng-
dome and realmes to be done of god now
shortely for the diuerse and manyfolde
crymes

the fyft Chapter.

66

crymes and enormities of the emperours
kynges and princes. And here god punis-
sheth idolatrye & blasphemie/as in Ma-
nasse & in the kynges of Israel. In dauid
he punished aduoutry and his coun-
sell to murtherurias. But it happeneth
oft that the synnes of the peple be concu-
rant with their princes wykednes. As in
Dsee the .4. Sicke princes and preists/
sicke peple. Nether is it to be doutyd/but
that these calamities/plagues and punis-
shments of the worlde which now are be-
gunne/be cast vpon it for their manifolde
manifest idolatrye, glosed with a certayn
euertent behauore to images/and also co-
mitted in their mayn/for their false inuo-
cations, praynge to dede saintes and do-
me images/for their superstitious decet
rytes, and illaudable falsely signified ce-
remonyes/tradicions of men/& for their
abominable forredome/for their forbid-
dinge of lawfull matrimonye/for sepera-
ting and violating lustely maryed perso-
nes/for turnyng cristis faith and reli-
gion oute of the holy Wyble, settinge it vp
into menis prophane decrees and consti-
tutions/there exaltinge their owne po-
pish articles of their false fayth, aboue
god and punishing them aboue the trans-
gression of gods precepts. Wherfore the
J.ii. Bessels

A lyek
sentence.
Prou. 29

may 7 1566

The exposition of

Vessels of Gods heuyn wrath be now in
powering forth vpon all regions/ empy-
res and kyngdoms worthely. For these
errours in honoring and fering may mo-
rall and his tradicions aboue god and his
almighty worde/now is the wrath of god
made manifest from heauen vpon all vn-

Rom. 1. godlynes, vnrighwysenes &c. Hereof it
cometh that the Turke hath so good suc-
cesse & prospereth in his warres so migh-
tely agaynst all crystendome. Hereof ary-
se these intestine battails betwixt the crys-
ten kynges / to prepare the waye more
eysy for the turke to invade vs. Hereof co-
me these pestilences famine dert, destruc-
tions burnings and bloodshedings.

The lord be mercifull to vs / So be it.

It maye be here asked whether these se-
cular kynges and princes/maye take a-
waye the chyrche goodes? And answer
that the chyrche goodis belong to the po-
re/and now seinge the possessours be ry-
che lordely bishops/abbots/priestes &c.
these goodis belonge nomore to them/for
their owne proude lordely ryches putte
themselves oute of possession. But synne
they not wth Belsazar that conuert p^rchyrche
goodis into prophane vses? I answer:
These vessels of p^r temple prophaned of
Belsa. were consecrated by p^r word of god
Wherefore he synned in prophaning them

the fyft Chapter.

67

But the goods and iuwels of oure tem-
ples/abbys and bishoppis are not co-
secrated to sicke vses by gods' worde/But
by their owne inuented couetuose char-
mings/wherefore emprowes/kynges and
princes maye take them awaye and putt
them to better vses/as to the maintenace
of scoles/vniuersities/to sustayne true
teachers and godly prechers. For it is
wryten/the workman is worthy his wa-
ges. Bishops and preistes that preche
not purely ought of the princes to be de-
posed & their possessions taken from them
for the princes and magistrats ought
to conuerte the goodis of these ydle erth
burdens into the sustentacyon of the poo-
re/and maintayne teachers and scolers
lerning the tongues and holy scriptures/
so that the chyrches and ciuile ministra-
cion be not destituted lerned men at any
tyme. For it is wryten/whoso laboreth not/
let him not eat. Wherefore/as they be prai-
sed which/the ydle bely burdēs remoued,
substitute apt and lerned labourers/euen
so synne they which translate the chyrche
goodis into prophane vses (which thing
is now to comon) suffering the poore chir-
ches congregacions and scoles to be cold
and hongrye. For it is wryten/he that is
taught/let him imparte all thinges ne-
cessarye

J. iii.

The exposition of
 They necessarye to him that teacheth. Wherefore of
 propheta the nourses of cryste / of their owne sub-
 ne & chit-siance be bounde largely to sustayne sco-
 che goodes & congregacions / how muche more be
 des that they bounde to maintaine them of other.
 suffer & mens goodis / that is of their wyked ma-
 iust mi-mony now gotten. I cannot see how that
 nisters may maye nourisse the congregacions
 to want. & scoles which neglecteth the ministers
 of churches and scoles / euen the very pa-
 rents of all goodnes. Let all princes see
 diligently that lawfull and apte mini-
 sters be honestly entreated and nourished
 and that poore scoles of the churche good-
 dis be sustained, to conserue the necessary
 studyes of the churche. But it is a damp-
 nable dede to geue so greate wages to
 maintayne the superfluous excesse and
 vicious lyving of ydle bisschops / preists
 and monks / the true flocke feders neg-
 lected / studyes and scoles not conserued.
 Neither haue the princes power to trans-
 late to themselves the ecclesiastical goodis /
 with the defrauding of the poore churches
 and scoles / but shuld as muche as nede is /
 impart them to the poore congregacions
 scoles and teachers / yea this shulde they
 do / were & goodis theirowne / muche lesse
 ought they to take awaye that is geuen
 them / and well vsed / except they abuse it
 con-

contrary to the geuers will. And albeit &
 geuers falsely instructed, erred in their
 giftis: yet ought the magistrats now be-
 ter taught, to take it awaye and reforme
 the errours in the geuing therof. Neither
 becometh it bisschops and preists which
 shuld onely folowe cryst and his apostle;
 to be lordes ouer landes and possessions
 tangled with ciuill and polityke seclare
 causes. Thus ye see in what cases the se-
 culare magistratis may translate the ec-
 clesiastical goodis vnto themselves / prou-
 ded aboue all that the poore congregacions
 and comon scoles and vniuersities be su-
 stained and maintayned with the same.

Fyftely in the changes of kyngdoms
 god forgetteth not his churche as cryst cō-
 forteth vs / sayinge: When ye shall heare
 rumors of bataill and warre / be not you
 troubled therat. For we must wysely de-
 cerne the kyngdoms of this worlde from that
 eternall kyngdom of god which is crysts
 churche. For albeit these bataills and per-
 secutions shatter / inquiet / and trouble &
 churches of goodmen in these heuie mu-
 tacions of empyres and kyngdoms / yet
 haue the godly euer this present consola-
 tion, That the churche of cryst is an euer-
 lasting kyngdom / and maye not by despe-
 ration fall from out of crysts religion vn-
 to the

A 400

mat. 24.

J. iiii.

to the

The exposition of
to the Ungodly/as they do now in Grece.
For the Verite saith: father/whom thou
hast geuen me / noman shall take them
fro me/for they dwell in me & I in them
inseperably. Also in the mutacion of this
kyngdom of Babylon/god lyfteth Bp da-
niel geuing him a greater fauour and au-
torite with the new kyngc Cyrus then
euer he had before/that euen now the hea-
then kyngis yet might be couerted to the
knowlege of god/for the preseruacion of
his chyrche and that the publyk miracles
might be known, testifying this peple of
the iewes to haue the worde of God and
true religion. Now haue ye sene the ab-
ominable open crymes of Belsazar/as
blasphemye/Idolatrie/reuerent behaui-
our to images/drökenes/glotoney/whor-
dome/Ungodly securite/cōtempt of gods
prophetis and prechers/despight of his
peple ac. to be the synnes which God ca-
not longe suffer unpunished, as wytnes-
seth the kyngs miserable destruction and
mutacion of his realme/and the heuey cō-
minacions of his .v. precepts/and as I say
propheteeth of Ierusalem Babylons sy-
ster/saying: The daye shall come wherby
the lord God of powere shall call syche
synners vnto wayling/weping/tearings
of their heares/and to gyrd themselves
with

the fyft Chapter.
with sake: but what then shall they do
they shall reioyse/feste, banquet, and make
merye, kylle o ven a shepe/eat fleshe, drin-
ke wyne, sayinge let vs eat and drinke/
to morowe shall we dye/wherfore these
so greuouse synnes of kynges accordinge
to his cōminacions shall the heuey han-
de of god bisset as it foloweth.

And euen in the same houre there
apered þ fyngers of a manys hande wy-
tinge agaynst the candell in the whight
parget of the wall of the kynges palace/
the kyng himself beholding the fyngers
so wyting. Then was þ kynges face pail
and his cogitacions so ferefully troubled
him that the loyntis of his hippes and
knees folldened done double vnder
him. Then the kyng cryed commanding
his spirituale/ his wyse men, enchaun-
ters, destiny tellers/ and sothe sayers of
Chaldey to be brought vnto him thus spe-
king these wordes to the wyse men of Ba-
bylon. Who so euer shall reade this wy-
ting/ & tell me what it meaneth/ he shall
be cled with purple and shall haue a
chaine of golde about his necke/and he
shall be the thirde in my realme. Then ca-
me all the kynges lerned wyse men which
nether coude reade the wytinge nor tell
the meaning therof to the kyng. Wher-
fore

Text.

The kin-
gis spirit-
uality is
called
to court

The oppositlon of
foze kynge Belsazar was the moze Behe-
mently troubled / in so miche that his
chere was all' changed and his princes
and nobles greuoufly astounded.

Euen in the same houre wherin his
Vngodlynes was type / & he blasphemed
god / the lorde wolde glorifye his owne
name in that all men shuld se the kyng-
dom of Babylon by the diuine iugement
to be subuerted / & himself to be the chan-
ger and translator of kyngedoms and ty-
mes / euen in the same houre wherin the
kyng thought himself most sewer & most
beloued with his goddis for so worship-
ping them being in the middis of welthy
plesures / was this heuey sentēce wryten
and geuen forth agaynst him. Before the
sentence pronounced and ratified / there
was tyme and place to repente him: but
now p' gatis shut vp / in Bayne do p' folys-
he Virgins aske oyle / & bring forth their
laumpes with knocking. In Bayne wept
Esau after Jacob had precept him his
blyssinge. Let vs therfore seke the lorde
whylis there is tyme to fynde him: Call
on him whylis he is nyghe. Impenitent
persones, nether fynde they nor seke they.
Now saith god / send I no prophete to pre-
che the repentāce / but I wryte the thy iu-
gement vnable to be reuoked which thou
mayst

the fyft Chapter.

70

mayst feare / but auoyde it / thou mayst not
N ho so turneth and thrusteth awaye my
worde and prechers frome him I will in
his most nede nether counforte nor pro-
phete sende him. The kyngc himself alo-
ne / and first of all / did see this hande wry-
ting / and not his gcsles / as did Balame
asse se the aungell which Balam saw not
The hand came glyteryng forth agaynst
the lyght & candle styke. Rabby Saadias
saith that it was the hande of Gabriel. Rabby
But it was the hande of god / and man to
be / euen of cryst: which is the mighty aun-
gell of godis counsell and hande of the fa-
ther. Then the kyngc changed his chere
heuely. He what an heuey soden change
thit is in the iugement of god. Who was
more puffed vp with pryde and moze arro-
gant / sewer and sorowlesse then was the
kyngc: but at this heuey vnwont syght /
how trembled he? For nether in himself
nor in his drunken lordis and wyse spiri-
tualtye founde this miserable kyngc any
helpe or conforte / and why? Verely he had
bannished the court and neglected da-
niel p' minister of godis conforstable wor-
de. But and yf he quaked and was so ter-
ribly afrayde at this hand / with what an
horrible feare shall the hole glorified bo-
dy of cryste and his ferefull face smyte p'
impe.

Num. 22

Rabby
Saa-
dias.

Mat. 25

Gen. 27

Heb. 13.

Isay. 55.

The exposition of
 the unpowred godly/when he shall in his
 almighty maiesty come downe ayn to
 iugement, pronouncing with his mouthe
 his graue sentence and iugement aynst
 the wyked. The kynge ~~is~~ out strongly
 in this his feare/ but not to god almighty
 but to his images. He fled to his wyse-
 men of the worlde/ to his diuines & char-
 mers as do they which haue their spiri-
 tualtye/ fryers and bishops in sicke esti-
 macion for their popish learning, worldly
 wysedom, and pryncely pollicye. But none
 of them might helpe nor counforte him or
 swage his sorowe. He promisseth fayer/ he
 threteneth bitterly/ but all helpeth not/
 other men began to loke narrowly vpon
 the hande wytyng/ supposing it to be so-
 me fantasie and illusion/ but the iugement
 of god be vnknewe to the vngodly/ onely
 reueled to the chylde of god. His nobles
 were also troubled therewith. For they
 which were parteners of the kynge's im-
 plete/ must needs be partakers of his pu-
 nishment. So sone so/ is the plesure and
 ioye of this worlde turned into sorowe.

This pefe contayneth the example of
 the kynge now despayring in aduersite/
 because his wyse spiritualtye of the worl-
 de coude not turne the wrath of god from
 him. Whereby we maye confirme the co-
 mina-

the fyft Chapter.

71

minacions of god to be trewe. This hand-
 wytyng on this maner/ I suppose/ signi-
 fied the propheties of Isay/ Abacuk and
 Jeremy now to be fulfilled. Let all kynge
 and peple be afrayd at Peters sayinge:
 Sodom and Gomor to be destroyd into p
 ensample of lyke synners. Because that
 Belshazar is an example that mutacions
 of empyres and realmes be done of God
 for their abominable synnes/ let them all
 as in a glasse beholde this example/ lest
 sodenly for their idolatrye blasphemouse
 persecucion of his ministers and worde/
 they be destroyd as it standeth in the psal-
 me. 33. Whylis the kynge was in his fea-
 ringe/ the hande of God wyrteth his de-
 struccion/ let the lerne therfore to esteem
 excesse dyonkenes and blasphemies in
 banquetinge and festinge euen the most cer-
 tayne signes of a mutacion of the real-
 mes. Let sicke sinner/ & rulers beware
 of a soden fall/ for when they crye peace
 and securite then is there present a soden
 destruccion. The kynge thus troubled af-
 flied counsell at his diuines & charmers
 as did Saul at the dead/ which is aynst
 god saying: I shall destroye the wysedom
 of the prudent. And scinge it helped not/
 he was sore vexed/ which signifieth/ not
 onely the cogitacions of the worldly wyse
 to be

I say. 21.
 Abac. 3.
 Jerem. 51.
 2. Pet. 2.

kingdome
 for their
 synnes
 be chaun-
 ged.

1. thes. 5.
 1. Sa. 28
 I say. 8.
 and. 23.
 Deu. 18.

The expofition of

to be Bayne/But alfo that before the reue-
 uelacio lacion of gods worde/god is euer wont to
 of gods confounde and fhame menis doctryne &
 worded tradicions contrarye to his worde/wolde
 foundeth god emproue and kynge wold fe diligent
 the wyfe ly to the godly instruccio of themfelues
 idola and their peple by faithfull fre prechers
 ters. and good bookis. But because this cure of
 foules touche fo fewe rulers/and we will
 all with a lytle teachinge or noy at all/be
 greate coninge cryftianes/it is come to
 paffe that emproue and kynge matheis
 cannot defende themfelues/the counfels
 of their wyfe be made boyd/god euer fay-
 ing: Thy empyze fhall be taken from the/
 and be geuen to thy better. And contrarye
 wyfe/the godly in aduerfite to be counfor-
 ted/as this part folowing declareth it.

Text.
 the que-
 ne was
 his gra-
 dame/
 Debuc.
 wyfe.

Then the quene hearinge of this
 feare and trouble of the kynge & his prin-
 ces came into the banquetinge houfe say-
 inge: kynge/longe be thy lyfe. Let not thy
 thoughtis trouble the nether chang thou
 thy chere. For there is in thy realme a
 man endewd with the fpirite of the holy
 gods/in whom in thy fathers dayes ther
 was found the lyght of knowlege and f-
 che vnderstandinge & wyfedom as haue
 the goddis/Him thy father Debucadne-
 zar made bifhop of all the lerned diuines
 of the

the fyft Chapter.

72

of the wyfe men the fpiritualty of the
 Chaldeis and prophets or fothesayers/
 the kynge (I faye) thy father did fo: be-
 cause that in daniel/whom the kynge na-
 med Belsazar/there was founde a plen-
 tuoufer and hygher fpirit/coning and vnder-
 derstandinge to expound dreames, to de-
 clare secretes, and to folute harde que-
 ftions. Now therfore let daniel be called
 which fhall interprete and declare this
 thinge. And thus was daniel brought to
 the kynge. Wnto whom the kynge fayde:
 Art thou this daniel one of the fonnes of
 the captiuite of Iuda/whom the kynge
 my father brought out of Iuda. I heare
 faye thou haft the fpirit of the holy god-
 dis/and not onely to be illumined and wy-
 fe/but alfo to be in the an hyghe amplier
 prudence then in other men. There were
 now brought in before me/my fpiritual-
 ty/diuynea and wyfe men to reade this
 wytyng/and to fhewe me the interpreta-
 cion therof/But they coude not. But I hea-
 re that thou canft do it/wherfore yf thou
 canft reade and interprete me this fcrip-
 ture/thou fhalt be cled with purple &c.

Father
 is here
 his grād
 father.

All this maketh for the confufion of
 kynge and his wyfe men. For when they
 all were thus troubled and amazed then
 come thereforth this olde woman with
 good

The exposition of
 good counsell and counfort / yf any had
 bene left them. This quene was sober &
 not in the fest emonge these dronkerds
 with their herlottis / and therfore she re-
 membeth and commendeth daniel with
 hyghe prayse vnto hyr neuwe the kynge /
 whom the more she commendeth / the mo-
 re shame it was to the kynge all those .3.
 yeres raignynge to not knowe / but neg-
 lect so wyse and godly a counseller. She
 called him not a captiue / but spake reue-
 rently of him with hyghe comendacions /
 but the gloriouse kynge spyghetfully asked
 him. Art not thou that daniel one of the
 captiues of the iewes? This place cōtey-
 neth two sermons / the one of the godly
 quene / & the tother of the ongodly kynge
 vnto daniel / by whom daniel in the mu-
 tacion of the kyngdom is promoued & the
 promise of god is declared to be true / say-
 ing: I will be mercyfull into thousandes.
 The olde quene forgote not the true doc-
 tryne of daniel / as ye see by hyr wordis
 commendinge him for his diuine spirit /
 for his learning, prudence, wysedom, and of
 his bishoppely dignite and byning to inter-
 prete dreames / mysteries / and to solve
 harde questions. She monisfeth þe kynge
 godly / vnder a colour of daniel's prayse
 to call him in and heare him / but he cal-
 led

the fyft Chapter.

73

led him of þe same entent as Herode cal-
 led cryst / as ye maye see in his shornfull
 question asked him. For as the calling of
 daniel nowe to late to the court made for
 the kyngis confusion / so made it for da-
 niel and the churche's helthe and counfor-
 te / which vnder vngodly emproures and
 kyngis denyinge them socour and ayde in
 their landes / maye not there dwell and
 flourish / wherfore the churche is longe
 wayleth and suffereth euylle vntyll god
 correck the kynges for hyr sake as dauid psal. 104.
 testifyeth. Blessed therfore be God oure
 heuenly father which so tenderly taketh
 charge ouer the forsaken and banished
 ministers of cryst oure kyng / in the king-
 doms of this worlde / that in kyngis havi-
 lis and courtes there is euer founde an
 Abolus / which will defende Elias ayenst
 the denyngs of the tongues / and so in the mu-
 tacions of realmes promote him / as was i. of the
 hurre daniel exalted / but not yet so to esca-
 pe the lot / the Sodomitis all sonken. It is Gen. 19.
 Here to be noted / that the kyng lured his
 sophos to haue the spirit of his holy go-
 dis as now do emperours and kynges lurge
 of their holy ghostly fathers the fryers
 and bishops.

¶ Then answered daniel before the
 kynge / saying: Take thy rewardis to thy
 self /

Text

The exposition of
 self/and thy giftis geue them to another.
 Notwithstanding I reade the wytyng to þe
 kynge and the meaninge thereof shall I
 shewe the. Vnto thy grandfather Nebu-
 cadnezar (oh kynge) the most hyghe god
 gaue this kyngdom/majesty/glorie and
 magnificēce. And for this his ample ma-
 jesty geuen him all peple/nacions & ton-
 gues fered and dredded him/for that he
 slew whom he lysted / & reserued alyue
 whom he willed/he exalted whom he wol-
 de/and thrust downe whom he wolde.
 But when his hert was thus puffed vp wth
 arrogancye and pryde / he was deposed
 from his scat royall/and they toke awaye
 his glorie. And he was expelled from men
 a beastly mynde geuen him / to wandre
 among wyld beasts & was fed wth gras-
 se lyke an oxe/the dewe fallinge from a-
 boue standinge vpon his bodye lyinge in
 the felde Vntyll he acknowledged the most
 hyghe god to gouerne and translate the
 kyngdoms of mortall men to whom he ly-
 steth. And albeitt thou Belshazar beinge
 his newe haste knowne all this / yet hast
 thou not humbly submitted thyself vnto
 him but exalted thyself agens the lord
 of heuyn commanding the vessels of his
 house to be brought before the / that thy
 selfe / thy nobles / thy wyues and whores
 might

the fyfth Chapter.

74

might drinke wyne out of them. Gods of
 syluer / of golde / coppe / y^e / tree and of
 stonne which can nether see nor heare /
 nor feele / nor knowe any thinge / thou hast
 praysed and loaned. But god which hath
 thy breathe and lyfe and all thy wayes in
 his hande thou hast not worshipped / wher-
 fore this same hande is sent the of him to
 wyte the this same scripture. And euen
 this is the wytyng. Mene Mene / The-
 kel / Upharsin : as muche to saye / as god
 hath tolde vp and made an ende of thy
 kyngdome. Thekel is to saye: Thou art
 wayed vp in a bylance / and art founde to
 lycht / or thou art bought and sold. Phe-
 res / that is: Thy kyngdome is diuided
 and translated to the Medes and Perses.
 Now is daniel called to be the foreshe-
 wer of the iugement of god / nether salu-
 tinge the kynge / nor praysing his giftis /
 in which thinge he declareth the kynge
 to be casten awaye of god / & therfore vn-
 worthy reuerence / he openly rebuketh
 him for his greuous synne shewing the
 sentence of god to be geuen vpon him and
 his kyngdom. He nether flattereth him
 nor thanketh him for his giftis / he sel-
 leth not the grace of god for kyngis gif-
 tis: But sheweth him playnly the causes
 why he shuld be slayne and his kyngdom
 h. ii. trans.

of haron

~ wjmsy

Ecc. 10.

The exposition of

The of- fice of a true pre- cher. first therfore daniel beginneth at the office of a true precher not seeking his owne / but gods glory & other mens profyt / euen the helthe of the con- gregation by confessyng the trowthe.

The audacite and bolde speche of daniel signifyeth the abjection of the kynge and his realme. Then he layeth before Belt- sazar the examples of his grandfather

The ex- amples of gods wrath at not to be neglec- ted. Nebucadnezar / wherat because this king his neuy amended not / but was worse / he declareth his synne to be the greuou- ser. for they synne most greuously of all which amende not themselves at other mens punishment / but neglect the for- mer wyten examples of gods wrath. As there was seuentymes double punishmēt decreed vpon the slayer of Cain / a seuen- tymes seuen more payne for the slayer of Lamech. And cryst in Mat, How deply damneth he the ingrate cyties that wold

Mat. 10 not be monished by Sodom and Gomor- and. 11. wherfore yf Beltsazar was slayne becau- se he wold not be moued to repentance by the vample of his grandfather / let vs

The vse of p eua- ples of gods wrath. now taught with other mens perills / amende oure lyues / lest for lyke synnes we suffer lyke paynes. for Verely / euen this to be the vse of all the vamples of gods wrath / it is plaine in Paul to the Corin-

the fyft Chapter.

75

Corinthes. 1. Corin. 10. sayinge: Dure fa- thers were smyten downe in the desert / because they shulde be vnto vs figures and monitions that we fall not into lyke lustes. These thinges be wyten for oure warninge ouer whom the ende of þ worl- de hangeth. Wherfore whoso standeth / beware he fall not. Daniel amplifyth & aggrauateth the greuouse of the kyn- ges synne by coupling strange and cōtra- ry gods with the Very true god / signi- fyinge the kynge not therfore onely to be depriued his lyfe and realme / because he cōtempned the example of the wrath of God in the fall of his grandfather / not moued therat to repent / but also because he passed farre his grandfather in synne / in that he blasphemed the Very God / in worshiping & doing reuerent behauours to his false gods and images and prophā- ning or abusing þ holy vessels. And thus doth daniel tell the kynge / to be destroyed & his kyngdom to be translated for these two synnes / one because at the example of Nebucadnezar he wold not be warned to repent himself / the other synne is the violatynge of the first and 2. commande- ments in committing idolatrye and wor- shipinge or reuerencinge images which ther is no synne more greuouse deseruing kill the

for two synnes / kyngdōs be tran- slated.

The exposition of
the present punishment powred forth of
the wrath of God from heuen both vpon
emproures / kynges / princes & vpon their
empires and kyngdoms / as ye here see it
manifestlye.

Thee. The three wordis wyrtten of the han-
plicitie of the. 3. wordis. de of god / Mene Mene / Thekel / Wphar
of the. 3. sy. Daniel expouneth thus. The first
wordis. worde Mene signifieth god to haue nou-
bred / tolde / or measured / and apoynted the
lymites and tyme vnto tyrants, beynd
the which they shall not passe / nor before
the which tyme prefigured by gods infalli-
ble and immutable prouidence, they shall
not fall nor dye. Mene therfore signifieth
the tyme of the mutacion: And the tother
two wordis signifye the maner of the mu-
tacion / not onely of this kyngdom / but of
all the kyngdoms of the worlde at all ty-
mes so to come to passe by Gods decreed
will. Also the repeticion of this worde
Mene hath a grete pythe / signifyng
the tyme and houre of suche decreed iuge-
ments of god certaynly and sodenly to co-
me vpon them. As sayde Moses to the
Exytes. And as in this oure tyme sayth
Dum. 13. Diacontes / was that tyrant depriued
his gouernace at his tyme / when he
sayd: that he had leuer God in heauen to
haue bene dead then his owne wyked fe-
lowe.

the fyft Chapter. 76
lowe. Well therfore prayeth the psalme
agenst suche blasphemouse tyrants that
fewe and shorte might be their dayes / for
they be very Judases. Wherefore / as this psal. 108
worde Mene warneth tyrants of Gods
heuey iugement hanging ouer their hea-
dis / that they shuld repent and be moni-
shed according to the. 2. psal. as was Eze-
chias and so obtained. 30. yerres addid to
his lyfe / so it counforteth / the oppressed of
tyrants that we shulde suffre patiently
and endure constantly for that the psal.
sayth. Shortly and sodenly shall the vni-
godly be destroyed and perishe. psal. 2.

The tother two wordis Thekel and W-
phar sin tell vs the plagues and maner of
their coming. Thekel signifyeth Beltsa-
zars kyngdom to be now wayed / bought
and solde from him. The thirde worde.
Wphar sin signified his kyngdom to be
diuided from that nacion vnto 4 kynges
of Medg and persie. For the first plague of
emproure / kynges / princes and prestes is
to lose their auctorite and name as hath
the psal. Contempt is powred forth vpon
princes and rulers god makinge them to psal. 106
erre in a wrong waye / but the poore afflic-
ted he helpeth out of this trouble and fe-
deth his household as his owne shepe.
Such empires and realmes stand by gods
h. illi. power

The exposition of
 power/it must needs be God that giveth
 kynges their auctorite as it is wyten.
 1. reg. 10. And parte of the hoste went their wayes
 with him/euen they whose hertes god had
 towched. Also the examples of all ages
 wytnes. The noble men to haue bene va-
 leant in auctorite/ & not by manys power
 and wysedom to haue enioyed their her-
 tis desyers. Wherefore whensoever any
 mutacion hangeth ouer the princes and
 rulers headis and their realmes/then be-
 ginneth their auctorite and name to de-
 cay and be minished. For do not the co-
 sent of all good men ingd how otherwyse
 of the pope his cardinals/bisshops/ reli-
 gious monkis and preistes then they did
 of late? Be not menis myndes turned
 from them? Is not their proude falsely
 vsurped auctorite worthely blotted out of
 good menis hertis? The other and his
 last plague is the losse of his kyngdom/for
 as did dauid succede Saul/so do here p
 Medis and Perses succede p Chaldeis
 and Assyriens. And this was lo/the ende
 of the first Monarchie and of so gloriou-
 se a golden head. Let all tyraunts now
 therfore ceasse/lykewyse to trust to their
 owne ryches and power/let them repent
 themselves of their persecucion of gods
 worde & his ministers. And thinke that
 they

the fyft Chapter. 77
 they maye shortly by some soden chaunce
 lese their kyngdoms and empires as did
 Belshazar lese and leaue his most flouris-
 shing empyre of Babylon vnto the Per-
 sies which had as yet in the begininge
 very lytle power. Also note this thinge/
 That as Dauid pondred & wayed Saul/
 as ye see in the psalmes/euen so do the co-
 sent of the crysten congregaciōs in their 54. & 11.
 prayers/waye and pondre (as it were in the lyke
 the lances of gods worde) the wyked psalms
 nes of our present perswers at the com-
 minacions of God sainge: I shall biset
 their iniquite. Let empyour and princes
 therfore wysely and godly in all fatherly
 loue behaue themselves ayenst the cry-
 sten churches their subiectes/that they
 maye be fauoured and as in the. 100. psal.
 prayd fore. For yf their auctorite & fauour
 be lost in the crysten churches/and they
 be prayed fore as the Jewes in Babylon
 prayed for Babylon and their perswers
 in the. 137. psal. both the empyour/kynges
 and their kyngdoms are vndone. The last
 worde wpharsin signifieth clerely p king-
 dom to be dissipated and shatered & geuen
 to the Persians/which albeit they were vno-
 helpers to p Medis for venophon playn=phon.
 ly denyeth the persone of Darius to be pre-
 sent in p be sege therof, yet by his host pre-
 sent

The exposition of

sent with kynge Cyrus/they obtayned the ctye. Wherefore/according to the prophecies the kyngdom of Babylon was at last translated vnto Cyrus that he shulde send home ayeen the Jewes out of captivite to buylde vp their temple/for the which to be done daniel was promoued.

Text. Then Belshazar commanded that daniel shulde be cled with purple/and a golden chayne hanged aboute his neck/and to be proclaymed the thirde lord or ruler next him in the empyre.

the churche
where
for it flo-
urisheth
more in
captivi-
te then
at liber-
tye.

This place hath an example whereby we confirme / God in the mutations of kyngdomes/therefore the more to honour his churche then in peace / that they might conuerte the victoies and encrease his churche among them. For thorow the honour obtayned by Cyrus/daniel (as sone as Babylon was taken) began to be known what he was of Cyrus and Darius which acknowledged themselves to have had wone the ctye by gods fauour. Wherefore let crysten congregacions be confirmed by this example / in perturbacions of realmes / not to fall to the vngodly / but rather to heare cryst sayinge: When ye shall heare rumors of bataill/be ye not afrayd nor troubled. To receyue clothes golde & promocion of kyngs is not synne/

so

the fyft Chapter.

78

so longe as they be taken to thentent as daniel receyued them. For to the pure all things be cleane/and contrary/to the polluted and infidels all are vncleane / but both the mynde and conscience of these men are vnpure/as Belshazar honoureth not daniel as the prophete of God but as he wold haue done to any one of his diuyners and spirituall enchaunters and soothsayers/nether repenteth he himself/ but wold be sene to kepe his promise to saue his princely honor. Whatsoeuer is not of fayth/is synne. And therefore he fallith as it foloweth.

Titu. 1.

Rem. 14

Text.

In the same nyght Belshazar the kynge of the Chaldeis was slayne.

This place as it were the conclusion of all describeth the fall and death of the kynge and mutacion of his kyngdome/for his blasphemye and festinge in securite and synfulness. Penophon writeth Babylon to be taken the same nyght where in the kynge in great securite and confidence celebrated his fest vnto his god Bel. For Belshazar in his huntinge/ of cruyle slawe & sonne of Gobie/and therefore these two princes or rulers vnder Belshazar one called Gobiam and the other Badastan/they beinge with kynge Cyrus first entred the ctye and tower of Babylon/

and

Mat. 24

1495. the age of p first monarchie. The exposition of
 and slewe the kyng / Gobiam being auen-
 ged of his sonnes drath. Here is lo p ende
 of the first and golden monarchye which
 stode. 1495. yeres and ended in the. 3440.
 after the creation of the worlde. Wherby
 all empyours / kynges and princes maye
 fele it with thier syngers onely god to be
 the defender of empyres and realmes / so
 that except he watche ouer them / in Bay-
 ne are their citis kept. And except he de-
 fende them by his aungels / inuayne ga-
 ther they treasure / inuayne buylde they
 blokhouses and munitions / inuayne mu-
 stire they and take they Sp men.

psal. 126. Wherfore I exhorte and monissh yet
 agene empyour / kynges and princes all
 that they worship not strange gods nor yet
 exhibit any reuerent behauor vnto ima-
 ges / nether to trust to miche to their tre-
 sure / munitions and helpe of men & mo-
 ney. For here maye they see this golden
 head of the worlde sodenly for their ido-
 latrye / cōtempt of the true prechers and
 for the neglectinge of Gods worde sent
 them / to be destroyd: but let them worship
 and thanke God onely the father of Jesu
 cryste our deliuerer / & now in these last
 dayes p restorer and bringer ayen of his
 worde of saluacion. Let them I saye wor-
 ship him accordeinge to his firste and .ii.
 prece

the sixte Chapter.

preceptis as the psalmes teache them.

An example of daniels accusers tozue
 of the lyons, is here set forth to fraye all
 flaterers aboute kynges from euyl coun-
 sell geuinge & to deterre them from thei-
 false complaynts and maliciouse accusa-
 cions of the innocent ministers and pre-
 chers of goddis worde. For in this chap.
 as it were in a seuerall lytle boke concer-
 ninge the false accusers of prophetis and
 trewe prechers tozue in pesis of p lyons /
 we see that euyl counsell is the worst of
 all to the counsellers. But to teache the
 readers playnely and orderly that they
 might the easlier holde this golden lytle
 boke in memory / we will diuide it into .7.
 places. The first is of p office of dictours
 or conuictors. The seconde conteyneth a
 terrible example of the spiritualte & bis-
 shops being in courte and of counsell ste-
 ringe empyours / kynges and princes by
 their euyl counsell vnto persecucion mi-
 schiefe and wykednes. The thirde hath
 an example of the constant confessor of
 gods worde. The .iiii. hath examples
 of the infirmite and weakenes of fayth
 and of the persewers of the worde.
 The fyft hath examples of the wrath &
 mercye of god. The .vi. hath an euange-
 ly proclamation of kyng David.

79
 psal. 2.
 & .33.
 The ar-
 gumēt.

The

A 10.15

The exposition of

The seventh hath the example of a man glorified after his crosse.

Cap. vi.

Darius Medus being. lxxi. yeares
solde/toke vpon him the kyngdom/
whom it pleased to constitute. 120.
gouerners ouer þ hole empyre. Duer the-
se men he ordained. 3. chiefe princes or ru-
lers (among whom one was daniel) vnto
the which. 3. hyghe rulers/the other. 120.
shulde geue a rekeninge of their offices/
that the kyng might be eased of his so
chargable burdens. But daniel ex-
celled all the princes & gouerners/for that
he had so excellent plentuous a spirit/
wherfore the kyng had thought to haue
ordained him gouernour ouer his vniuers-
all empyre.

Darius
Cyaxares
120.

This Darius kyng of the Medes/pe-
riusson calleth Darius Cyaxares þ son-
ne of Astagis/whom Cyrus succeeded to
raigne ouer the Medes Persia and Ba-
bylonite/and Cyrus was the first kyng
of the Persis/and raigned after Darius
xviii. yeares/with whom/Darius after
they had taken Babylon raigned not ful-
ly one yeare. So that kyng Cyrus in all
raigned. v. lxxiii. yeres. This kyng Da-
rius/in that he constituteth so godly go-
uerners in sicke an order ouer his empy-
re/he teacheth all Victories and conquerors
their

the syt Chapter.

83

their office after their Victorie to consti-
tute the polycie and to reforme the chir-
che bringing althings after so greate co-
fusion in the mutacion/into a beter ordre.
For although these two kynges Darius
beinge the elder/and Cyrus the yonger/
both togyther had taken Babylon/a be-
cause Cyrus gladly (as Xenophon wy-
nesseth) gaue the tytle of the empyre to
Darius: therfore do daniel here declare þ
empyre to be ordered and reformed after
this maner of Darius. First he constitu-
teth. 120. gouerners to be sette and di-
uided into. liii. or. liii. partes of his kyngdom
into which parties (as we diuide ours in-
to shiers) that empyre was now diuided.
These gouerners were as þ kynges han-
des and eyes/as here after ye shall see þ
rulers vnder þ kyng of Egypte to be cal-
led his armes/of the which rulers thus
sayth Peter: We ye subject to the gouer-
ners sent of þ kyng. Duer these sayd. 120.
he setteth. 3. chiefe ouerseers to take a re-
keninge of these. 120. of the which. liii. da-
niel was as the Archbisshop ouer all.
These. 3. shuld ouersee that all the other
did their office. And thus was the kyng-
dom peaceably and ordzely ministred/iu-
stice equite and iugement trewly execu-
ted for that lytle tyme/that the chirche
of god

A godly
ordinan-
ce in kyn-
gdoms.

Cyrus
raigned
24. yea-
res.

The expofition of
of God might be the easilier reformed.
for doutles / Darius enſtructe and coun-
ſelled of daniel acknowledged this ſo great
a victory to be of god for his churches ſa-
ke the iewes / & therfore Cyrus gaue god
the thanks and receyued this counſell of
daniel ſo to order the empyre, and at laſte
to geue the peple of god the iewes / liberty
to returne and to buyld their temple in
Hieruſalem. Of this enſample let al cri-
ſten kings hauing ſiche victoryes ſeke out
the counſels of the godly lerned true pre-
chers of the worde and after their doctri-
ne and counſells order their comon poli-
cies and churches ſo that their constitu-
tions and actis repugne not the goſpell
of cryſte. But ſee / ſee how the ſhadowe ſo
lovely the ſonne and enuie felicitie / and
howe that lying falſe theſe the deuyl by
his enuioſe ſpyghthfull ſpiritualtye lay-
eth awayte to deſtroie bothe the prophes-
tis and good kinges.

Text.

Wherefore theſe cheif rulers and
the gouerners ſtudied to fynde ſome occa-
ſion to trappe Daniel in the kynges ma-
ters / but no cryme nor synne coude they
fynde in him / he was ſo faithfull and iuſt
that no fault nor vnrighthe coude they fynde
in him. Then theſe men ſaid / we ſhall
neuer fynde any fault nor occaſion ayenſt
this

the ſixte Chapter.

81

this Daniel / except we inuent ſomewhat
ayenſt him in the religion and worſhip of
his owne god. And vpon this / theſe pre-
ſtis and gouerners went together to the
kyng ſaying. King darius for euer mought
petyue. All the princes and lordes ſpiritual
& temporal gouerners counſelers no-
bles and officers ouer thy empire and pro-
uinces haue decreed to make a kings law
or acte to be proclaimed and ſtraightly to
be obſerued. That whoſoeuer ſhall aſke
any thing of any god or man by .30. dayes
but onely of the / which arte the kyng / he
ſhall be caſten into the Lyons denne. Now
therfore / oh kyng / confirme the decre and
ſubſcribe it that it be not changed / accor-
ding the ferme and perpetuall lawe and
cuſtom of the Medes & Perſians that no
man be ſo hardy to breake it. Wherefore
Darius the kyng ſubſcribed the coman-
dement nowe writen.

Mencion afore is made of the ſpiri-
tualtye of the chaldeis being euer in ſo
highe auctorite and in counſell with the
kyngs of Babylo that in all highe harde
& doubtful things they ſought theyr coun-
ſell & coning at them which be called in
p text / Magi / Sophi / diuini / incantatores
astrologi fatidici. &c. that is wyſemen ſo-
thſaiers / diuines / charmers / ſtargazers

Magi.

Be

The exposition of
Belshazzers forcerers despenye tellers ing-
lers and sicke lyke as were so great with
their goddis that thei daily fetched their
oracles & answers at their mouthes vnto
the kings. These wyse menis wysedom &
their coning dani. had oftē tymes cōfoun-
ded and made their wysedom folishnes &
their highe lerning bayn lyes and lying
Banite/as ye haue sene it before in the in-
terpretaciōs of Nebucadnezars dreames
and visions and now last of all in the de-
claracion of the handewriting vnto bel-
shazar. Wherefore the enuouse enchaun-
ters and spyghthfull spiritualty neuer cea-
sed hunting for occasions to destroye da-
niel. And now they seing him in moste
highe fauour with these two newe kings
lykely to cause them to reforme their fal-
se religion and to bring in the very true
religion and worship of the very god/con-
ceyued this deuillish acte and promoued
it vnto these bissshops the ouerseers and
rulers of the counsell causing the to bring
it vnto the king/and himself to confirme
it subscribed with his own hāde. Which
done/thei thought now to haue had trap-
ped innocent Daniel. For the helthen
kings did regarde their actis lawes con-
firmacions and othes so highly that thei
were with them inuolable vnable to be
reuoked or annulled / so highly regarded

the sylte Chapter.

82

thei constancie truth and faith in othes
and promises/as ye see it before in bel-
shazar geuing daniel the giftis althoughe
he tolde himso heuey an interpretacion
of that handewriting. But our spiritual-
tye/albeit a king or emperour hath geue
out any inuincion acte or proclamacion
that godly is/or to any of their subiectes
a safe conducte passe porte or municion w
his brode seal to come in safe and to go
out of his realme/yet wyll thei make him
beleue that he is not bounde to kepe pro-
myse with the heretiques / as thei call the
treisprechers of the worde/as thei once
serued doctor Barnes. 12. or. 13. yeres agoe
when he was sent on message out of ger-
manye to the kinges maieste, Syr Tho-
mas more then being chancelier. Whether
will thei steke to perswade their princes
to restrayne the byble once preuiledged &
granted by the kinge to be read of al mē
and the pure and syncre preaching of the
gospell once commanded of the king and
inoynd, thei be not affhamed to cause
the king to neglecte it or to reuoke it. But
and if emperour or king shuld decree by a
sacred othe to smite of Iohan Baptistes
head or to slaye innocent Paul/then wyll
thei perswade him sicke othes to be inuol-
ble. But now (oh kinges) be ye warned of
sicke spirituall sprites/get ye vnderstand

doctor
Barnes
had al-
most co-
me to
hor a-
gen into
germa-
nye.

2. 15. 11

The exposition of
 Psa. 2. ding and be ye lerned. Seke ye out sage
 daniel's lerned in gods laws to be of your
 counsell and beware of theise polityke pru-
 dent popish doctours of the popes lawes.
 For it is highe tyme.

But wherfore did Darius subscribe so
 sone to this decree and deuillish acte? Be-
 cause his spiritualty had bewitched him
 thus to do. So it was that daniel was in
 fauour and herde of bothe Cyrus and Da-
 rius but especially of Cyrus to whom he
 cleaued most for the prophesies that wēt
 I say. 42 vpon him out of I saye to be the restorer
 45 of his peple. And Cyrus had daniel in hi-
 ghe honour. Nowe was Cyrus but yong
 whose father was not kinge/and Darius
 was sage, olde/borne his father being a
 kinge. And as daniel excelled all the go-
 uerners and bishops in auctorite, so begā
 Cyrus to excell Darius in glozre. Nowe
 did his flaterers by the counsell of his
 sothe sayers and spiritualty perswade
 vnto Dario/that althoughe he was Cy-
 rus his elder and a more auncient king
 of the Medes, comen of a kinges stok &
 by whose power and might babylon was
 wone/yet if he loked not wel aboute him
 Cyrus wolde disapoint him of the title
 therof & be called king of babylon. This
 dissimilitude and vnlyke state or condi-
 tion

the sixte Chapter. 83
 clon of men is a non the cause of suspici-
 ons, hatreds and discorde/as Xenophon
 writeth Darius was to be offended
 with Cyrus his glozre new beginning to
 encrease/& therefore with teares to haue
 complayned and reasoned the cause with
 Cyrus affirming himself to be dyspysed/
 not withstanding he was well pacified
 by the meruelouse diligence and faithful-
 nes of cyrus geuing gladly place and pre-
 eminence/yea and the title to/of the em-
 pire of babylon to Dario. And thus craft-
 tely brought. the spiritualtye of babylon
 to passe/that Darius for feare of his auc-
 torite glozre and dignite to be minished or
 taken from him/of him that nothing lesse
 thought:/so sodenly and secretly with-
 out the consent of ether Cyrus or Daniel
 subscribed this vngodly acte. So sone cā
 theis craftye courtly wittis and politike
 popish prudēt synde out subtyle deceits
 and fraudes to put out the iust and God-
 ly Cyrus of auctorite to let him of his
 prosperouse successe and godly entent in
 his realme/and must suffer this vngod-
 ly acte to go forth. Sicke ministers euer
 hath the deuil which can seke occasions
 craftely to auerte good kings good myn-
 dis from the trwth when vnder an highe
 pretence of office and vertewe/awaite is
 layed

Dispari-
 tate & fe-
 licite
 brig for-
 th enue
 debate
 in euery
 estate.

The exposition of
 layd to destroy them. As here whyles this
 old king Darius thought to get himself
 honour aboue Tyzus he thus bewitched
 perceiued not howe grete sinne he comi-
 ted in suffering this his wyked acte to be
 proclaimed and subscribed, forbidding the
 inuocation of god/and confirming him-
 self to be exalted aboue god. This exam-
 ple therfore monstret heth emperours & kin-
 ges to be wyse in obseruing suche decey-
 tes and namely in their owne lawes arty-
 cles actis and proclamacions to be publis-
 shed/lest they vsurpe gods honour. For
 Xenophon writeth Darius very heuely
 to haue takē the contempt of himself
 & therfore to haue fallen awaye from
 Tyzus. Wherefore it was a very easy thig
 for the deuill by wyked flaterers and wy-
 keder counsellors so to inflame Darius to
 enacte suche a commandement ayenst the
 first precept of god/nothing to be asked of
 any god but of himself & al to obscure the
 glory of Tyzus and to trappe daniel. For
 all this drift of these spirituall enchain-
 ters with their captiued complices the
 counsellors/was to cause daniel to be tor-
 ne in peeces of the lyons. And as these sub-
 tile charmer with their crafty courtiers
 did greuously sinne for that/so deceitful-
 ly and subtyly they toke an occasion / and
 with

with so glittering a pretence of their deu-
 ty and Vertue: layd this fraudulent be-
 yght for the king and religion/ euen so sin-
 ned the king in that he suffered himself to
 be perswaded of these false hypocrites &
 flaterers/all benefits to be asked of him
 self as of a god. For the simple olde king
 sawe it not/that whyles he looked for ho-
 nour aboue and ayenst Tyzus/he prohibi-
 ted the inuocation of gods name and ca-
 sted down daniel into the pcell of his ly-
 fe. But what shall godly men do whē they
 know themselves thus to be beyled & per-
 secuted with suche vngodly actis: verely
 they must then praye more mightely then
 before as is folowthe.

¶ But when daniel knewe this com-
 mandement to be subscribed/he went into
 his house/& the wyndowes of his cham-
 ber opened toward Jerusalem/he dey-
 ly thre tymes/vpon his knees fell downe
 thankinge and prayinge and opened his
 mynde to his god as he was euery daye
 before wonte to do.

Now is there a greuous bataill bent
 ayenst daniel by these venomose depers.
 But yet in the mean ceason his excellent
 Vertue shyneth/testifyng his faith by
 his constant confession and prayse vnto
 god. And not onely he not consent vn-

Text.

Daniel
 openeth
 the
 vngodly

to

The exposition of
 kingesloy to this Ungodly act which was devised
 hed'actis ayenst him and agens: God / but he also
 improueth it strongly & breaketh it open-
 ly: settinge open his wyndowes that his
 enemies obseruinge him / might see him
 prayng vnto þe god of Israel at middaye.
 Why daniel: what needest thou thus o-
 penly to haue put thyself in perill: thou
 mightst haue worshipt god in spirit or se-
 cretly and not by these externe gestures
 haue declared yt: or for that space not to
 haue praised at all. No / not so did daniel /
 for he knewe that the true religion and
 worshipping must be farre from all colourable
 dissembling without any lying shystis of
 hypocricie (specially in siche an archbis-
 shop. Daniel wolde not haue crept to an
 image of the crosse nor kneled downe be-
 fore the kinge askinge any diuine peti-
 tion of him / & then haue colozed and glo-
 sed it with vniuersiters glose sayinge / I
 maye so do not geuinge the image or the
 king any godly worshipping / but a certain vt-
 ward reuerent behauiour / now were the
 lxxij. yeares of their captiuite past / now it
 behoued daniel to praye more busily and
 earnestlye that the peple might returne
 & buyld vp ayen the temple / & not to haue
 ceased one hewer. He prayd to werde ieru-
 salem / whom he desired to be repaired / so
 that

The ob-
 section.
 The so-
 lution.
 The de-
 claraciō
 of þe solu-
 tion & cō-
 firmaciō
 therof.

the sixte Chapter. 85
 that of his gestures thei might know his
 desper / he declared it to be destroyed of god
 & of God it must be redified / let not men
 therfore depende of menis actis and coun-
 sels for þe wallis of Ierusalem & temple
 to be redified / that is for the gospell and
 true preachers to be restored abyding em-
 pious and princes pleasures / policyes &
 their layfour to set forth iustly gods wor- psal. 51.
 de / for if thei do / thei be lyke with the Be- Eccle. 11.
 bulles sent out of Egypte sending befo- Deut. 1.
 re them of a humane policye thei. 12. mē Num. 13.
 to hewe the londe / neuer to enter into his psal. 94.
 rest. In their cawle they were cōmanded 3. reg. 8.
 in their prayers to turne themselves to-
 werde Ierusalem / and all to remember
 gods promises of cryste / of his kingdom /
 of their deliuerance and restoring to his
 true worshipping and to aske the same conti-
 nually and constantly. Daniel wolde not
 dissemble with the wyked act and com-
 mandement of Darius / but asked in tyme
 their deliuerance of god for crystis sake
 promised. And albe it / thise in the daye
 as at morninge / midday and eueninge to
 praye was commanded them / god to geue
 vs happy beginning / good successe / & well
 to synisshe all oure godly assayers with-
 out whom we can nether begin nor conti-
 nue or ende any good thinge / yet maye it
 signi-

The exposition of
signifie crye out to be sought and to be
beholden in faith of men in exyle/in cap-
tivityte/and when they shall dye/as did
holy Steuen Behemently praye/and da-
niel also at all tymes/holdinge God in
their prayere with his owne bondis and
promises / his peple to be deliuered out
of the captiuitie of mens actis decrees
articles tradicions ryttes/cere. &c. Whow
Behemently prayd cryst/his passion now
being at hande: for then/for the confes-
sion and innocacion of the name of god/
the houre was comen wherein he shuld be
casten into paynfull pitte of deeth/well
therfore in the tyme of the crosse dothe
Paul bid vs praye in euery place/ & cryst
biddeth vs alweies praye as daniel here

Daniels prayth. Daniels prayer standeth of thise
prayer cōthre parties/of thankis geuing for his in-
flicteth in numerable benefites / of prayse for his
3. parties. godly power & miracles shewed for them/
and in confession acknowleginge himself
and the peple to be synners and god to be
true & faithfull of his promise in sauing
and deliueringe sicke synners that thus
call vpon him in faith. Cryst in his ago-
nye. His disciples praye lest they
shuld fall into temptacion/and Paul bid-
deth vs euerto geue thankis to god thro-
row cryste. Wherfore daniel wolde not
dissem-

the sixte Chapter.

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dissemble in cōssing to pray for the tyme.

Text.
Now these men insidiously obser-
uing daniel/espyed him praying and ma-
kinge supplicacion to his god Wherfore
they went vnto the kinge reasoning with
him vpon his acte and commandement
saunge: Hast thou not published an acte
decreed in wytyng/ that who aske any
thing of any god or man by. any. dayes/
but onely of the (of kinge) he must be ca-
sten downe into the lyons denne: whom
the kinge answerd sayinge/ yf he trowly.
And it must be holden firmly inuolable
after the lawe perpetuall of the Medes
and Perses. Then they answerd sayng
before the kinge. This daniel one of the
necumbze of & captiued Jewes regardeth
nothinge at all thy commandments of
kinge: nor yet thy proclamation which
thyself hast published in wytyng. For
thysse euery daye he prayth/ which thing
the kinge hearinge/was gretly heuy for
him. And thought playnly to haue deliue-
red daniel/ & studied vnto the sone going
downe labouring hardely for his deliue-
rance. But these men so insidiously co-
minge to the kinge told him. Thou must
know it (of king) that the lawe of the Me-
dis and Perses is/that no acte/no com-
mandement or lawe made of the kinge
maye

This da-
niel/was
spoken of
spight &
contēpte

The exposition of
 maye be changed. Then at the kings com-
 mandement Daniel was brought forth/
 and they did caste him into the Lyons den.
 Then the kinge speakinge to daniel sayd:
 Thy god whom thou hast euer worship-
 ped deliuer the. And ther was brought a
 stone and layde vpon the mouth of the
 denne which stone the kinge with his
 owne scall or ring and with the signet of
 his nobles sealed/ that there shulde no-
 thinge els be done ayenst daniel/ or lest
 his will shuld be changed in daniel.

Here haue we an example of a weak
 simple olde kinge bewitched / decciued
 and ouercomen of his gosily flaterers
 and of his owne polityhe counsellers.
 Now ye see the great diligence of these
 enuious hypocrites / ye see their decel-
 tcs / vnmurder murther / and ingrati-
 tude. Daniel was now a right venerable
 sage olde father more then .lxxv. yeares
 olde well deservinge and paynes takinge
 to profit euery man / so that worthely he
 might haue bene called pater patrie / the
 father of the hole lande. But all his be-
 nefites / his vertues / his innocencye /
 nor his reuerēt sagences might not moue
 these maliciouse magos to refrayne them-
 selues and to pitie him. Onely go they
 aboute to destroye the man / & all because
 he

he worshipped god onely and no man nor
 creature. These be the venemouse spy-
 ders which creping into euery fayer flo-
 wer of the garden gather nothing els but
 present poyson. Now behold their sleigh-
 thy poyson. They come to the kinge / not
 first of all accusinge daniel / for that they
 knew the kinge loued him so intierly: but
 they first trapped the kinge in that they
 preassed so sore vpon him with his owne
 lawes and actis after the lawe of those
 nations in nowyse to be broken or chan-
 ged / the kinge once confirminge them.

They reasoned with him of the inuola-
 ble fastnesse of the acte and decree / vnto
 which / the kinge no sicke thing suspecting
 as they went aboute / anon graunted.

Of la-
 wes and
 actis.

And verely to speke of lawes & actes / the-
 re is nothing so necessary to comō wealis
 and kingdoms to be conserued as the ho-
 ly obseruacion of good lawes. For they
 be compared to an hedge or pale which
 kepe of euyl beastis fro the good gardē,
 which if they be broken downe in any pla-
 ce / an ingresse is open to all euyl deuou-
 ring beastis. Or if þ law be once or twyse
 dispensed with / anon it ceasseth any mo-
 re to be a lawe. Plato compareth lawes
 to pillis medecynes or potions / which if þ
 syke bodye reuomite / there is no helth to
 be lo.

Plato.

The exposition of

Beloked fore. Wherefore in good lawes
 & actis there behoweth to be a certayne
 diuine auctorite. Who wold bere a swer-
 de which nether to kutte nor to smyte is
 nothing apte. To conserue lawes and to
 nourish iustice is þ swerde geuen from
 god aboue. And therfore be lawes called
 holy/because it is not lefull to breke the:
 but they be ferme and imobile. The la-
 wes are aboue the kinges/as Darius he-
 re confesseth. It were the most indigne
 and detestable thinge that good lawes
 shulde be subiecte and vnder euill men.
 For yf the lawes be godly and good/he
 fighteth ayenst God that breketh them.
 Of this thinge is the kings scepter a ve-
 ry apt signe and token/in that it is ferme
 and inflexible. Which thinge the iewes
 well vnderstode when thei/to deryde cry-
 Mat. 27. stes kingdom/his auctorite and lawes/
 gaue him a reede in his hande wauered
 with the wynde/signifyinge that incon-
 stant kinges must make wauering & weake
 lawes to daye made/to morow marred.
 But these enuiose enchaunters did wy-
 sely dispute with Darius of the solidite &
 fastnes of his lawes making the king in-
 ferior to his lawes. But fulwyked was
 their decryte to thurst into his head so
 vngodly and so dampnable an acte for a
 good

the syt Chapter.

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good lawe/which the kinge shulde haue
 relected vtterly. For by that acte both þ
 king was dampned and daniel his wy-
 sest counsellor destroyed. This their mis-
 chynose fraude at last espyed of the king/
 (but all to late) he labored the hole daye
 to saue daniel/but all inuayne/for the ri-
 gour of his lawe preyayled for that (as
 these subtile serpents had perswaded it)
 it was not lefull for the king to violate it.
 Oh how pertinace and styfe are the vn-
 godly lawers & act makers in their owne
 wyked lawes to be conserued. What ex-
 cuse shall ye bringe/ oh ye false lawers/
 and brekers of gods holy decrees coman-
 ding you nether to putte nor to take away
 any thinge from his worde. Haue ye not Dent. 12.
 red, & edged of Cryste so solemly this Mat. 15.
 graue sentece oute of Isay saying: Inuayne Isay. 29.
 do men worship me with menis tradi-
 clons and doctrynes.

And here is to be noted/that lawes be
 made for diuerse causes as some/that by
 their obseruacion/god might be worship-
 ped. These lawes of nomā els then of god
 himself may be made: Man ought to
 chang them/as be these. Onely god must
 be worshiped & loued aboue all/owz her-
 tis must be kept clene from hated/aui-
 rice/adultery/from crueltye that it be a
 good

The exposition of
 a worthy habitacle for god. Which fulnes
 of this lawe cryste when he came accom-
 plished it for vs. for with these lawes/
 of faith & innocencye god will be worshi-
 ped. Vnto these whoso adde or take fro the
 he is accursed. These lawes make perfit
 the inward man. yet at there other lawes
 made to gouern the peple. & their houses
 which if thei be not preiudice to faith &
 laws. charite/albeit men make them/yet muste
 we kepe them as gods lawes for the au-
 thorite of the magistrats sake whom God
 hath instituted. But and if these humane
 lawes loke to destroye the crysten lyber-
 ty/to combre mens consciences and to op-
 presse the gloze of cryste, God forbyde
 that ether for flattery or for feare we
 shulde luge or thinke them to be compa-
 red with gods lawes or to be suffered of a-
 ny cristiane to stande. A lawe is not abro-
 gated but stablished/if the entent and
 mynde therof be kept. What so euer is a-
 yens the lawe of god/it is no lawe nor iu-
 stice/but tyrannye and vngodlines. And
 if it be made fiercely to runc vpon manis
 sowles/so is it the more pestilent then it
 shulde hurte manis bodies or take away
 their goodis. Manis laws therfore ar ap-
 proued so long as thei kepe them with in
 their owne boundis/so that god be not
 wor-

the sixte Chapter.
 worshipped with them/but let them serue
 the peace & not obscure the gloze of god
 but plante honestye. But retourne we to
 the text. Then at the kings commande-
 ment & c. Brete difference was there bet-
 wixt the sinne of the king and the crime
 of daniels accusers. for the king sinned
 of weaknes and simplicitie, deceyued of
 these maliciousse murtherers/but his ac-
 cusers accusing of enuye the seruant of
 god sinned ayens the holy gost. And ther-
 fore the king a non was smytch with re-
 pentance and pite bewayling the deathe
 of daniel/seking þ best waie he could to
 saue him/and whē he could not/he gaue
 place to his wiked accusers / excusing &
 also condemning himself and Daniel to
 he confessed daniel to serue god whiche
 was able to deliuer him/nethelisse yet
 he condemned him. But wherfore did
 the king thus tempt god to deliuer him/
 seing himself might haue deliuered him?
 the king had great compassion on him/e-
 uen michē lyke pilate pronouncing cristē
 an innocent and yet gaue sentence vpon
 him to be crucified. But what an offence
 was geuen to the iewes to see daniel the
 iust casten to the lyons / whilis other
 wiked were herde & praised: Wnely the
 king excused him/& yet himself destroyed
 him/

The exposition of
him/for he was a fraid for lesing of his
gouernance. And there was brought a s^{id}
ne a.c. That the miracle might be the cle-
arer/god prouyded/the mouth of the den-
ne to be sealed with the kings signet and
with the signet of his nobles that thus
conspired his death/that non shuld sus-
pect Daniel to be deluyered by any ma-
nis helpe as to haue casted in to the lyōs
any other meat. Thus was christis sepul-
cre sealed and kept that the miracle of
his resurreccion shuld the euidentlier ap-
pere. The last sentence of the text is.

That there shuld nothing els be done a-
yent daniel/or thus/lest any thing shuld
come to daniel contrary to the kings will
By which sentence it is ment/that the
kinge perceyving daniels enemies cruel-
ler then the lyons/a so if the lyons shuld
spare Daniel yet wold he be sewer that
his accusers shuld not open the mouthe
of the denne and destroye daniel by any
other meanis. Dan. therfore now dwel-
leth among lyons but with faith in god
is he defended/as hath the pistle to the
hebreus. Faith stoppeth the lyons mou-
thes/and thus is he brought ayen to that
first dignite of Adā created vnto the ima-
ge of god to haue dominion ouer all bea-
stis/for euen the cruell lyons testified da-
niels

Ca.ii.

the fyfte Chapter.

90

niels innocencye, whiche the most wicked
rulers were not ashamed to defame: now
was his tēptaciō a crosse at the higheste
and therfore in tyme doth god helpe that
we and al faithful by his exāple shuld
lerne in our most perels to trust and bele-
ue in god. Lyke ensamples of goodmē pre-
serued from beastis hath Eusebius the. 9
booke of the Ecclesiastical storie.

Thus haue ye an exāple/ the churche
of god not to want persecucions/and that
the myndes of Princes shalbe craftely
snarled and bewitched of their deuillish
the counsellors. This exāple therfore
monisheth them to bewyse in obseruing
siche deceit and namely in their lawes ac-
tis proclamacions &c. to be published:
lest they vsurp gods honor. Here is set for-
the an exāple of a weake faithed king Weake
betwixt whose sinne and the sin of the faithed.
persecutors of cristis ministres, we ought
diligently to discerne. He is weake faithed
which louteth and embraceth the true do-
ctrine/would promoue it/suffreth himself
to be instructed and studieth to profite
there in and desyereth the teachers to be
preserved/and confesseth the truth in a
maner/albeit he dare not defende it open-
ly and frely enoughe nor strongly/nether
lesse he nether denieth it nor persecuteth
it.

29.ii.

The exposition of

Ro. 14. It. Sicke weake persons Paul biddeth be receyued/and say that god receyuethe him and may confirm him. Sicke weake ones were the apostles at crystis death. For verely thus doth god gouern his faithfull that thei shuld acknowledge their infirmities/oute of which after grete and many batailes betwixt their feeble flesh and the spirit thei might come forth therof with victorie. And herfore I say faith a smoking match god wil not out quench. **I say. 42** and **psa. 144.** The lord lifteth vp all that fall/and putteth his hand vnder them that thei be not hurte. Euen thus was darius weake. For he receyued the doctrine he had mynde to defende it/he confessed it/he wold haue promoued it with his testimony and confession/which all were tokens of a godly mynde. Yet he doubted he therof/But of his owne power to spread and to set it forth he doubted. For he was thus demented and bewitched with these pestilent perswasions of his wicked rulers as thus saying. Consyder oh king thou art but one man and ignorant of this mater/thou must geue faith to the lerned doctors and sothe sayers which be euer at the goddis mouthes and at all handes/in the newe and soden mutacion of these realmes it is to hard for the to plat any

the sixte Chapter. 91

any newe religio & to abolish the olde customs. It wil gender sedicions and vprores and much iniquities in thy realme/put away therfore these new lerned with their new lerning/or tarye tyl a more quiet tyme, tyll it may be better borne of your commons and lordis. Sicke enemies to god and his worde shall good princes neuer want. Thei laid ayenst the king the ferme auctorite of his actis & lawes saying, it shulde be a perellose example and to bolde an enterpryse to make any innovations and changes of the olde religion laudable customs rites cere. &c. At laste therfore the king ouercomen by the importune wicked perswasions of these peruerse counsellors permitted to them their mischeuouse dryft. Yet he lesse a cristen prince ought to haue a princely & manly herete in gods cause and of no weaknes to geue place to his malicious magistrats & priests. He ought himself to take the booke of the lawe in his own hand/to studye & be lerned aboue all his Magis Bishops and counsel to. But because this king sinned not of a set purpose willingly/therfore a noy was he smitten with pite and repentance/But so were not the false accusers of daniel and the wicked counsellors. It foloweth therfore that the king repented

M.iii. with

The exposition of
with so manly a faith that he punished
these accusers and his counsellors of this
perillous nouite and mutacion put into
his head so vngodly. O old God all em-
prouers and kings wold practize this Da-
rins his example.

**Perse-
wers.** These persecuters which nether loue/
nor will heare/nor reuerence the true do-
ctrine/nor will suffer themselves to be
taught/nor study to profit therein/nether
will defende the teachers and preachers
thereof/nether suffer it to be set forth/
which themselves know it to be true and
godly. But had leauer to bury and burne
it and bringe it into hatred and sclann-
der. Let these men thus synninge ayenst
the holy gost loke neuer to repent/but to
haue the present iugement of God ouer
them. And these dampnable wretches
Titl. 3. Paul biddeth vs after once and the se-
cond warning to eschewe as heretiques/
for they be condemned by their owne tes-
timonye. Let kings therfore by Darius
his example acknowleg their infirmities
and study strongly to go forth with the
Mar. 5. Verite/A pray with him that sayd: Forde
I beleue but yet helpe my vnbeleif.

Text. Then the kinge going into his pa-
lace went to bed supperlesse/no meat
brought him/he slept not that night/as
sone

As it was daye lyght the kinge arose
& went spedely to the denne of the lyons/
and beinge therat/he with a moorninge
voyce called daniel sayinge: O daniel
the servant of the lyving god/hath not the
power of thy god whom always thou hast
worshipped, delyuered the from the lyons?
Anon daniel answered the kinge sayinge/
oh kinge euer moughst thou lyue: My god
hath sent me his aungell which hath clo-
sed vp the lyons mouthes that they shuld
not hurt me. For before him am I foun-
de innocent/nether ayenst the/oh kinge
haue I comitted any fawlte. Then was
the kinge exceedingly ioyfull and comman-
ded daniel to be pluckt out of the denne/in
whom now pluckt out, there was no hurte
founde done to him of the lyons because
he beleued in his god. Then at the kings
commandement were his accusers & en-
emies brought forth/which w their chyl-
dren and wyues were thione into the lyons
whom ere they coude come to the floer
of the denne/the lyons toke them/& bro-
ke all their bones.

The cruell vnreasonable lyons were
meker to daniel then his owne felowes.
The merciable kinge gotte mercy of god
and repented: he departed from these his
wyked counsellers with great heuines/he

The exposition of
 refused all meat mirth and solace consy-
 deringe his so faithfull a counsellor and
 seruaunt of god thus to be entreated. Of
 this example maye some of oure bishops
 and some Crysten princes be ashamed/
 themselves in all delicat excesse & weal-
 the to see daily the innocent blode shed
 for the trewth & their subiectis for their
 safegard and defence of their realmes to
 be slayne/ themselves in the mean tyme
 playing and banketing. Daniels wordis
 to the king thus teache him. Whiche/ of
 this mayst thou lerne the iustice of god/
 before whom I am founde innocent in this
 mater and haue not offended the. I had
 trewly offended the greuously/ yf I had
 worshipped & with my petitions & prayers
 for so had I confirmed the in thy nowne
 synnes making the to beleue thyne acte
 to haue bene godly. Now the king af-
 ter his repentance and gladnes conceiued/
 beginneth to iudge iustlyer/ he comman-
 deth the innocent to be drawne out from
 the lyons & his false accusers to be thzone
 vnto them. And for because they went a-
 bout to deprue the kinge of his most wy-
 se counsellor & best beloued frende/ ther-
 fore did the kinge iustly punish the these
 false accusers with their beste beloued
 wyues and chyldezen. But wherfore was
 dani-

the sixte Chapter. 95
 daniel deliuered: Because he beleued/
 (saith the text) in his God. I cannot se
 els now a dayes wherfore men be perse-
 cuted and bzent, casten into oure lordly
 lyons mouthes, but because thei beleue
 in their God one alone for all sufficient/
 for their faith onely in him to be iustified,
 of him onely to depende/ to him onely to
 praye/ him onely to call vpon &c. & vpon
 no saynt nor none els to worshippe/ no not
 images. It was nether the kinges repen-
 tant heuines/ nor his fastinge and wat-
 ching/ nor yet daniels innocencie/ nor pray-
 ers that closed vp & lyons mouthes: but
 it was cryst & messenger of his heuently fa-
 ther/ because daniel beleued in him. Here
 be empyours and kinges taught to retract
 and call in ayn their vniust lawes/ actis
 articles/ decrees and proclamacions/ & to
 punish the counsellors and auctours of
 suche actis. Which ensample all kinges
 ought this daye diligently to loke vpon.
 Also all suche vngodly actis and lawes
 we be bounde with daniel to not obey/ but
 rather to fflye out of the lande then to be
 yoked with them. Truly innocent daniel
 was casten into the lyons/ signifying the
 innocent poore churche of god euer to haue
 the most strong empyours/ kinges and prin-
 ces and the deuyll to withe the pope and
 all

The exposition of

Be holy and when they should be dispensed with/Which more lust it is that God be rather obeyed then man. I am but a man mortall dust and ashes. It is God that lyueth for ever which punisheth and rewardeth. His face feare ye/him serue and reuerence. He lyueth and reigneth present when men thinke him to be absent. And awaketh when he is thought to sleepe. Who would not haue despayred of daniels lyfe? And yet so/for his faith is he deliuered from the lyons hungry mouthes/let vs folowe thinges certain and leaue syngie vanities. Many miracles hath god done in heuen and earth/But of this one maye we be taught his power and goodnes. Now the king rebuketh his errour and the holy prophete before contempned/he exalteth into greate glory. And taketh daniel with him into the lande of Medelauling Tyrus and his sone Lambysem at Babylon. Thus wolde god after the crosse glorifye his seruant.

The lyons.

The lyons signifye the mighty enemyes of crystis churche/as hath the psal. My soule lyueth among lyons. Of god onely for oure faith in cryst oure deliuerer/are their mouthes & tyrannouse power stopt. And as cryst thin in the forme of an angell preserved daniel/euen so now being man

the sypte Chapter.

95

man and intercessour before the father/he with his present spirit preserveth his churche in the middis of these lyons his cruell enemies. Here be we lerned none to be exalted of god onelesse he before be casten down into the denues of lyds. For cryste might not lifte vp his head except by the waye he had dronken of the rozing ryuer. Whether shal the cristians aryse vnto lyfe eternall except they be first dead and buried. Who so euer therfore thou be thus for the trouth accused and handled as daniel, not onely se that thou thus singe: Vnto thy god (whilis thou be yest methou makest me great) but also haue thou faith and confidence knowing the same shortly to be fulfilled in thy accusers and persewers that cam vpon daniels accusers. They shal be trapped and taken in their owne snarres & fall into þe pitt which they selues had digged vp: but I (saith) the faithfull shal passe by; harmeles. How can we want these examples in the congregacions so ful of consolation? If Daniel be diligently red ye shal see him to haue bene the fygure of crystis passion and his glorification by his resurreccion. This story of Dary also ought to be set before all the princes eyes of the world to teache them repentance to

psa. 129.
Rom. 6.

a thyng was

all his lyons to be hyzperswerers. To be brief. Darius and daniel be set forth to be the example of the mercye of god / & daniels accusers are the example of the wrath of god. The example of Darius first teacheth the office of a cristiane to repent, to beleeue and to acknowleg his synnes after the same and gospel / and to saue the godly & dampne the vngodly. The kinge without meat and sleape all the daye and night continueth. For the lawe is as it were a fyery beeper euer blyghting / euen by comminacion of god saying: I shall visit thy synnes: for the kinge ayenst his faith and consciēce had commanded daniel to be destroyed for keepinge the first precept of god. He thus commanded it / not as the king and lord / but as an idolater & murderer of innocents. But the kinge to see daniel a lyue concludeth no lesse a miracle in his conscience then was the deliuerance of daniels bodye. Create therfore in the loye of y faithfull / after their crosse thus to se god to preserve & glorifye them.

Text. Then king Darius vnto the people & nacions all tongues vpon the vniuersall erth thus writteth. Whiche peace be with you. Of me it is decreed that in all the parties of my realme all men shall feare & dreade the god of daniel / for that he

he is the lyuing god abyding for euer and euer / for his kingdom shall neuer be destroyed but his dominion euer must endure / who helpeth and deliuereth: he sheweth his wondrefull miracles in heuyn and erthe whiche deliuered daniel from the lyons. After this daniel was highly promoted in the kingdom of Darius and in the realme of Tyrt the persiane.

See how God will haue the victorie see vnto what ende God hath permitted these iniuries to daniel. The kinge would be putt vp with glozy. His diuines & nobles flater him / the iurie is casten to the lyons / & god the iuge of all is not knowen. But now at last his glozy is declared clearer then the sonne. And the kinge with publick rescript and open recatacion confessinge his synne setteth forth the glozy of god. Nebucadnezar commanded that the name of God in newyse shuld be blasphemed. Darius here willet it to be feared and worshipped and all men to tremble and feare at the face of the god of daniel. As though he shulde saye: Let oure actis & lawes / decrees or proclamacions whether thei be of myself or of any other made / bynde noman / if thei commande any thinge ayenst the god of daniel. For myselfe at last haue I lerned wherto lawes be

The exposition of

Be holy and wher thei shuld be dispensed with/Which moze lust it is that God be rather obeyed then man. I am but a man mortall dust and ashes. It is God that lyueth for euer which punissheth and rewardeth. His face feare ye/him serue and reuerence. He lyueth and raigneth present when men thinke him to be absent. And awaketh when he is thought to sleape. Who wold not haue despayred of daniels lyfe? And yet so/for his faith is he deliuered from the lyons hongry mouthes/let vs folowe thinges certain and leaue syngie vanities. Many miracles hath god done in heuen and earth/But of this one maye we be taught his power and goodnes. Now the king rebuketh his errour and the holy prophet before contempned/he exalteth into greate glozy. And taketh daniel with him into the lande of Medelauling Tyrus and his sone Lambysem at Babylon. Thus wolde god after the crosse glorifye his seruant.

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95

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psa. 109.
Rom. 6.

~ thy ~

The exposition of
to beleue/to professe the truth/to reuoke
their errors, and false and vngodly la-
wes, actis, articles, constitutions and in-
stitutions or enstruccions/to cōserue the
true worshipers and beleuers, and also to
se that all their churches haue good pre-
chers of the worde/whiche is the cheif of-
fice of euery kinge/and to see the brought
vp in the very true enstruccions and do-
ctrine of cryste and his apostles. Nowe to
the seconde booke of daniel and seuenth
chapter.

The ar-
gument
of the
7.

Nowe daniel returneth backe. 3. yeres
teaching vs not what other men/but
what himselfe did see to come vnto
the worldis ende. What changes of king-
doms and what persecucions the chosen
shuld suffer vntil the eternall kingdom
of cryst shuld come to vs. He telleth here
the vision shewed to himselfe wherbye
he prophecieth the afflictions of the pe-
ple of god vnder the 4. Monarchies to be
suffred/and how that the Romane empi-
re at last diuided & shaken in here erthen
feble feet, anticryste innading Chrystis
chirche/shuld persecute it vnto the worl-
dis ende. And at last cryste comen to iuge-
ment shuld destroye him: that the faith-
full with cryst (all their ennemis taken a-
way) might reigne and dwel in peace for
euer

the seuenth Chapter.

96

euer. In this 7. chap. the same thinge is
shewed which was sene of Nebucad. in
the. 2. chap. albeit vnder other wordis &
in another forme or vision/ saue that he-
re daniel clerely prophecieth of the secla-
re Anticrystis/of the popis/Mahumetis
and of the Turkis Antichristen kingdōs
to be sprongen vp out of the Romane em-
pyre. Let vs heare the text.

In the first yere of Belshazar kin-
ge of Babylon daniel had a dreame and a
vision of his head in his bedde. Whose
some he wytteth in these wordis. I da-
niel sawe in the night/the fower myndes
of heuen fyghting and makinge great cō-
mociōs vpon the great sea. And. 4. great
beastis one ayenste another were ascen-
ded out of the sea. And the first was lyke
a lyon hauing egles winges. And I lok-
ed vpon him whylis his wynges were pluc-
ked from him/ and himself casten oute of
the lande: but yet standinge on his fete
erected lyke a man/and a manis mynde
was geuen him. And beholde/the secon-
de beast was lyke a bere standing in the
one syde/hauing. 3. morsels in his mouth
betwixt his tethe. vnto whom they sayd:
Arise and deuoure thou michē fleshe.
Then yet I lokd/and lo I sawe another
lyke a leoparde hauinge. 4. swyft winges
on

Text.
Chap. 7.

The expofition of
 on his bace / this beaft had .iiii. hornes /
 and vnto him was geuen power to rule.
 After this I looked in the nyght / and be-
 holde / I fawe the fourth beaft / a beaft fe-
 refull and terrible / and mueloufe stron-
 ge / which had great tethe of /
 deuoured and consumed / and the leaui-
 ges he trode vnder his feete. This beaft
 beinge lyke none of all the other former /
 had .v. hornes.

This vifion fene in the night with fo
 many cruell beaftes fo tyghting vpon the
 fea is ferefull / fignifying the churche of
 God to fuffre afflictions and greuous
 perfecutiōs vnder the .4. monarchies la-
 boring in the derk ignoranc of god & his
 worde. This lyon fignified the golden
 head & kingdom of Babylon vnder whom
 the peple of god epecially thofe .lxx. ye-
 The lyō res fuffred greuous afflictions. A lyon
 of Baby is a cruell beaft yf he be exaspered / and
 lon. gently yf the man fall downe naked before
 him / & except it be in great hunger he hurt
 teth not, fuche humble prostrated prayes.
 He is without fufpicion and fraude. vnto
 Plinye. to this lyon or kinges of Babylon there
 were sette egles winges / for that they we-
 re fwyft vnto all their affayres / yea & vnto
 to bloodshedding in batail. The fame king-
 dom in Ezechiel is called the fower for-
 med

the feuenth Chapter. 97
 med beaft / first lyke a lyon for their har-
 dines / in fubdewinge their aduerfaries /
 & lyke an eggle / for their fwyftnes in their
 bufinesses / lyke an oxe for their constan-
 cy in labours to be fufained / and lyke a
 man for their prudence in things to be a-
 fore fene. The which condicions kinges
 and magistrates ought to haue. Of this
 lyon fayd Jerem. 4. There is comen vp a
 lyon out of his cowche. Innumerable af-
 flictiōs fuffred the Jewes vnder this
 lyons bloody tyranny / as themfelues com-
 playn faying: vpon the flouds of Baby-
 lon we fate and wept whyles we remem-
 bred zion. This lyons .2. winges were
 the two peples of the Chaldeis and Af-
 syrians. They were fmyten of / & the lyon
 caften out of the lande / when the Perfians
 fubdewed them. To be then eleuated to
 ftonde vvas a man, fignifieth that king-
 dom in Nebucadnez. & his fones dayes to
 be exalted to the knowledg of God / & their
 kingdom thereby to be glorified. But in fi-
 ne / the mynde of a fraill man was geuen
 to it in Belshazar / which in his beaftly fe-
 curite periffhed & loft the golden head & fo
 bolde a lyōs propertie. In fuche olde fygu-
 res men may fee yet present exāples / for
 the Verite correfpondeth the fygure vnto
 the worlde ende in a perpetuall Verificatiō
 The

The exposition of

By the bere is signified the Persi-
kingdom a beast lesse gentle than the lion/
and especially in his olde age when he is
most cholerishe greedier to deuour and
Prou. 19. very false/wherefore in scripture for his
cruel auaitlaing he is toynd with the
Amos. 5. lion. A wicked prince is a roaring lion and
an hungry bere. A man is in an euil case
when he flyng from the lyō meeteth with
the hungry bere. The iewes had wende
thel had bene nowe out of all perell when
thel had escaped the lion of Babylon and
nowe to be deliuered and to be sent home
ayen/But thel met with the bere. For the
Persies delt cruelly with the/letting the
yong for of their retorne and of their building of
desyong the temple a cite well. 70. yeres. So that
beres thei folwde this dewche prouerb. true/
olde rule. ung herren ung beren/alt herren alt be-
lers old ren. Cyrus at first prudently and gently
beres, entreated the iewes. Beres while thei be-
yong as tractable enoughe/But after war-
de it came otherwyse to passe. For whyle
he reigned, & proposed building of the te-
ple was letted and many of the iewes still
retayned in captiuite. And his sone cam-
bysses openly persecuted the iewes. Also
the other kings of Persye after Darius
exacted of the iewes great tribute. This
denouring bere with his 3. morsels in his
mouth

the seventh Chapter.

98

mouth signifieth the insatiabie auarice
in deuoring their subiects substance his
3. long tethe at the 3. cheif kings: Cyrus/
Darius/and Artaxerxes. This deuou-
ring Persi bere not onely shed muche blo-
de/but she persecuted cruelly crystis chir-
che. Dositheus and Justinus/wrote that in
the Scythi battail ayenst Tamyris/Ep-
rus head was of smiten of the quene of
tamyre/she auenging the blode of hir so-
ne/and was put into a botel full of blode
with these wordis. Blode hast thou thir-
sted/blode drinke thou w blode be filled of
w these 30 yeres thou hast be insatiabie.
Also in that felde he losse all his host two
hondred thousands of the Persians. But
although the church was cruelly perse-
cuted vnder the leoparde folowing/ yet
for the churches comfort was this Persi
bere slayn of Alexander the great. And
so was the Persi kingdom translated vnto
the grekis.

The leoparde or spotted panthere ex-
pressing the nature and wittes of the gre-
at/ signifieth the kingdom of great Ale-
xander. His 4. winges and 4. hornes ar
the 4. successours of alexander/by whose
helpe in so short a tyme he subdued to
himself all the worlde. For the story wit-
nesseth kinge ptolome to haue had gotten
M. ii. egip

The per-
si bere
smiteth
row of
greke le-
oparde.

The exposition of
 egypte / Antigonus Asiam the lesse / Antio-
 pater Macedoniam / Seleucus Syriam
 and farre beyende to haue coquered: and
 derer suc- albeitt this greke speckled panthere had
 cessours so great a power and dominion, so mighte.
 the 4 wi- ly horned and headed / & so swyftely win-
 ges & 4 ged / yet because this beast abused his
 hornes, power in breking the commandements of
 god and namely of the first table and in
 persecuting his churche so cruelly by An-
 tiochus epiphanes / he was destroyed mise-
 rably and the kingdom translated to the
 fourth beast / that is vnto the Romane
 empire.

This fourth ferefull Romane beast is
 described terribly / hugly strong / armed
 with the tethe of .x. deuouring and tea-
 ring fleshe and bones euen the same that
 is sene in the 2. chapter called the leggis
 of .x. whose fete were partely .x. &
 parte potbakt erthe. For what els signi-
 fie these wordes, with so terrible a sounde
 then the empyre of Rome not onely with
 the most harde batailles at home and with
 out, of themselves and of strangers, to be
 consumed and destroyed / but also the same
 most cruelly to persecute crystes churche
 and to destroye vtterly and irreparably
 the iewes policie for euer and their nati-
 on. By the leauings or remenants / vnder-
 stand

the seuenth Chapter.

99

stand the laste parte of this monarchie /
 his fete signifye the laste empyours of it.
 This beast to trede vnder his fete the lea-
 uings / signifyeth / the later ende of this
 kingdom to haue the most crueltyes and
 calamities brought ouer it by p pope / and
 at last by the turke. For how greuously
 hath Italye bene torne and rent almoste
 these .900. yeres / of the Goytis / of the gre-
 kis / longobards & of ower empyours: But
 why is this beast vnylike al the other for-
 mer: Verely this empyre must dure longer
 then the 2. and the thirde monarchy and
 all the vngodlines and persecucion done
 distinctly and seuerally in the tother /
 shalbe gathered to gither and committed
 of this beast. And the laste empyours and
 popis of this empyre shal bepe and per-
 secute the churche longer & cruellier then
 any of the other.

His 10 hornes signifye the chiefe pro-
 uinces and realmes vnder the Romane
 empyre. Which were very many. For the
 number of 10 signifyeth a great multitu-
 de as in Job. See / ten tymes that is gre-
 atly ye haue confounded me. And Cryst
 lykeneth the kingdom of heuen to 10 Vir-
 gens. So that the meaning is / that the
 Romane empyre shuld haue amplier and
 moo prouinces then the other former. D.

M.iii. reles

The last
 beast is
 the Ro-
 mane E-
 mpyre.

from
 the
 10 hornes

The .10.
 hornes.
 Job. 29.
 Mat. 29

The exposition of
 orles take the 10 hornes / for Italy Spay-
 ne France / Germany / Illyrik / Grece / Af-
 rik / Egypt / Asia / Syria. For the countri-
 es annexed vnto these 10 must be reckened
 with them / as Pannonia adioining to Il-
 lyrik / and Macedonia ioined to Grece.

Text. And whyles I considered these horn-
 es / lo / there grewe vp another lytle hor-
 ne amonge them / of whom .3. of the former
 hornes were pluckt out. And behold there
 were hornes in this horne as the eyes of
 a man and a mouth speakinge stoutr and
 great thinges.

This lytle horne was and is the Antic-
 rysten kingdome of the popes of Rome
 with all their Bynclene clergye by lytle &
 lytle at their beginninge creping vp from
 so low a state into so hyghe dignities / po-
 wer and possessions vnder thempours,
 and their .v. other hornes / sowne oute of
 the serpents scad into euery corner of the
 worlde / flyinge lyke locustes into euery
 empours and kinges bofome ether to be
 their confessers / counsellors / prechers or
 teachers: out of poze scoles and cloysters
 are these beggers copen vp aboue em-
 pours and kinges by their serpentine fla-
 tering fraudes and holy hypocrysie. And
 as daniel here seeth. 4. beastes ascending
 out of the sea / so doth Ioan reasoning the
 same

the seventh Chapter.
 same vision see the same beast arysing vp
 lykewyse out of the sea. But the cruel for-
 mes and factions which daniel sawe in þe
 thre beastes / the same altogether seeth
 Ioan in this one hugly beast sayng. And
 the beast whom I sawe / was lyke a leo-
 parde / and his feet as beeres feet / and his
 mouth lyke the mouth of a lyon. He seeth
 him also with .v. hornes / which he ex-
 pouneth to be .v. kinges / which had not
 yet in Ioans dayes receyved their king-
 domes / but shuld then in tyme to come / as
 kinges in any howe take their power. For
 sone after by the fraudes of this lytle hor-
 ne the empyre of Rome was (as ye see it)
 diuided into feet and toes / as Nebucad-
 nezar did see it to come / which is & shal-
 be the ruine and fall of the hole empyre.
 Of this diuision and skateringe therof /
 Paul in Peros tyme gaue (as it were) a
 watche worde and warning before sayng
 He that holdeth the empyre / let him hold
 it fast now yet a whyle / tyll it be taken a-
 waye. For euen then / saith Paul / was he
 working his secreete anticrysten mischeif
 and wykednes. In somich as Ioan anon
 after Paul sayd. And euen now are there
 many anticrystes: which are gone forth
 of vs / but yet were they none of vs. So here
 maye ye see this beast to be no stranger /
 R. illi. Some

Daniel
 compared
 with the
 Apoca-
 lypse.
 Apoc. 17.

2. Tes. 2

1. Ioa. 2.

The exposition of
 Bozne farrof/for Paul saith/he sitteth in
 the temple of god/he is therfore a dome-
 sty enemye, a tame beast not to be sought
 among the Turkis/Jewes and Saracēs
 as oure bissshops wolde make vs beleue
 whyles themselves play this beastes par-
 te vnder oure noses at home in the tem-
 ple of god/and not in the temples of the
 Turkis and Jewes. They tell vs/where
 the head emperour and kings be crystened
 and thei of their counsell and teachers/
 ther can be no persecucion by Anticrist/
 But all is iuste execucion/so. But John
 & daniel saye that he shulde putforth his
 hornes vnder the winges of all the other
 crysten kinges euen amonge crysten men
 in the chirche of cryst/ in crystis name
 against cryst his name and his faithfull
 to make bataill. Here it apereth John to
 say the same that daniel saith/But yet in
 other wordis. For where as in this pla-
 ce daniel sawe a beast armed with .3. gre-
 te . . . teth deuouring and consuminge
 all/the same did Ioan see takinge his ty-
 rannye/cruell power/his proud seat and
 his mischeuouse maiesty of the dragon
 deuyll/beynge a bloody murtherer and a
 lyer from the beginning.

Apoc. 13. Agen where Ioan speketh of the beast
 with .v. hornes/he addeth to him another
 beast

the seventh Chapter.

101

Beast ascending from the erth sene of him
 to haue two hornes lyke a lambe/But he
 spake as did the dragon/& executed all
 the power of the former beast in his sight.
 The .v. horned beast ascending out of the
 sea is the spirituall Anticrist of Rome
 hauinge himselfe w all his lawes/rytes/
 tradicions/decrees and doctryne defen-
 ded of the emperours swerde and with the
 swerdis of all these kinges once geuen to
 drinke of his golden cuppe of poyson.
 Amonge these his stronge defenders and
 mighty hornes he arose first/But a lytle
 horne/ vntyll they deuolued vnto him
 their powers possessions and auctorities
 to slaye the sayntis/and then was he a
 mighty worthy .v. horned bloody whore of
 Babylon. But at last/the gospel once re-
 ueled/it did pluk from his head his ho-
 ly bysare of hypocrisy and gaue him in his
 most hyghe and holy head . . . a deadly
 wounde:had not his cardinalls/bissops
 and fryers strewed into enery emperours
 court and kinges howlis/spedely putto
 the plaster in rolling and tossing the ball
 ayen vnto the seculare powers flatering
 them with the popis tytles/power/pos-
 sessions/& auctorite to maintayn and de-
 fend all the popes ceremonies/tradicions
 doctrynes more sewerly confirmed with
 Q.B the

The spi-
 rituall
 anticrist

The exposition of

The bea- the seclare emperours actis and articles
his woul- & defended with swerde and sver cruel-
de hea- licr then euer they were Under the pope
led of himself. For the healing of this wounde
his ow- one horne was called the most sacred ce-
ne spiri- sar/another the most crysten/another the
tual four- most catholyke/and another his first be-
gens. gotten some/and another/defender of the

The se-
clar an-
tichrist.

faith &c. Which clerkely cure of the cler-
gy when Ioan had espied/so/sayd he/I
see another beast ascendinge oute of the
erth with two hornes/&c. meaninge the
seculare antichristen emperours and kin-
ges hauing now two horned powers/both
their awne and the spirituall auctorite/
as they had first/and all to persecute the
gospell now of late offred them and to
burne the professors and prechers therof.
And it is to be feared/lest the Turke be
also this two horned seclare Anticrist
ascended out of the erth. For I dare say:
That rather then y gospell shuld be frely
receyued and the pope with his spirituall
sourgens be brydled or suppressed with y
worde of God/their state and lyuing cor-
rected & reformed there at/the emperours
and kinges crystened/consenting and co-
pellinge these lytle whorish hornes to
daunce after the poore painfull pype of y
gospell/they had rather ten Turkis to
inuaide

the seuenth Chapter.

102

inuaide (and yf their selues bringe him
not in) and to raigne ouer all crystendom/
then one crysten kinge. For they had ley-
uoz be Under Mahumet and his lawes/
then Under the crysten kinges and em-
perours and Under the holy gospell of cryst
For Under the Turke/they yet conceyue
some hope ether by tribute geuinge/or by
their olde hypocritish holy flatering frau-
des to stande styll in their dignities glo-
rye/ryches/possessions and auctorite.
But in both these beastis their cruell horn-
es are increased (take them for whom
ye will) for both the Turke and Mahu-
mete in Asia and Aphyrica/and the Pope
with his false prophete and falser card-
nals and bishops with all their consured
and swozne seclare papistis in Europa/
haue gotten them a mighty perylous power
ayenst crystis poore fely lambes as ye see
in their commandements/decrees/arti-
cles/actis and proclamacions and inquit-
sitions for bokis & heresies as they call
goddis worde/to be prohibited pressed
downe/& burned with all the promouers
therof/Under the Turke thei haue some
hope to stand styll in their lustes and ple-
sures/but Under the gospell of cryst they
be lyke to lese all and their kingdome to
haue a miserable fall.

Before

The exposition of

Before this/daniel sawe the last Monarchie which was the empyre of Rome to be diuided into many kingdōs as perchance into France/Portugal/Spayne Pole/Denmarke/Englande/Hyerlande Scotland/Napels/Boheme and Hungarye/ which be the .v. hornes/and sene of John/by the .v. hornes/helping the read Romishe beast to suppress the kingdome of cryst. For by the popis policies/ thus was the noble empyre skatered into his owne destruction / that this lytle horne might haue the prync and preeminence ouer the hole empyre. This lytle horne saith daniel grewe vp amonge the .v. kingdōs or .v. seculare hornes/by whose ayed ryches and auctorite/the pope with his prelates ascended from pooze beggerly beggerly fryers and flaterers vnto such an imperial maiestye aboue emperours and kinges. And here daniel seeth .3. hornes smytten of from these so many kinges by the lytle horne/That is/the Anticristen pope to make weake and feble what foruer emperour and kinge he listeth/depose them at his plesure and to translate the empyre and kingdōs into his owne nettis to vse and occupy them himself. Or if ye will take the .iii. hornes prescisely for .3. empires or kingdōs falsely vsurped of

the

the seuenth Chapter.

103

the pope/beholde vpon his head the tri. The .iii. ple crone insaming himself to be the thre hornes erdowne and destroyer or robber of thre casten great kingdōs/yea and euen the subuerdowne ter of the hole Romane empyre. Notheles of the his flaterers yet make him beleue that he pope. is emperour and kinge ouer haueu/ouer earth and of purgatory/yea and ouer hell and deuyl to. But this is trewth. He once translated the empyre from the east to the weest/and from the frenche men to the Germans. And now contendeth he to translate it to the Turke/which shalbe his last translacon & his owne destruction with the heuey mutacions of all the west kingdōs/ys he can bring his bloody purpose to passe.

For Daniel saith this lytle horne to haue eyes lyke manis eyes/that is to be prudent and polytyk to loke for his owne ease & lucre. For he thinketh to gett more vnder the Turke then vnder the gospell ys it be receyued of the emperours and of all the crysten kinges as he feareth it will be. John geueth him hornes lyke a lambe That is to saye/ he shall do all his fraudulent featys vnder a merueulouse pretence of holynes innocencye and mekenes. For he shall wyte himself the most holy/when he shall shewe himself by his dedes to

The exposition of
to be þ most wyked prophane cruell wolue
comen in shepis clothes / for Under þ tyt.
le of Papa: father of fathers he is þ most
marciles tyrant of all tyrants / Under the
name of Summi or Maximi pontificis /
that is of the most hyghe and greatest vi-
gilant watcher and ouerseer of his flock /
he is the most negligent idell idoll & do-
me dogge / Under þ name of pastor / which
is a flock feder / he is the most pestilent
poysoner. And euen these be the two
horns signified by þ two forked bis-
shops myters / althoughe (say they) they
signifye the two testamēts / and that they
be lerned in nether of them bothe. Nowe
when ye see this beaste to deuolue these
his holy tytles and godly names of in-
nocency and meaknes to any seclare hor-
ne or beast ascending out of the erth / and
the same do take them executing the po-
pis power and tyrannye in persecutinge
the gospel and to confirme papistrye spe-
king / wytyng / decreing / articlyng & enac-
ting &c. as did the dragon / then take heed
for then contendeth this beaste to heale
his alone deadly head wounde agene.
The two horns lyke lambes horns be
both the powers seclare and ecclesiastical
ether in any one spirituall or in any one
seclare Anticrist.

Also

Also it is to be noted. That bothe Daniel
and Ioan saith he hath a mouth speking
great blasphemies / or proud arrogancies
ayenst god / he shall speke as did the dra-
gon euen blasphemies ayenst god / as did
he that said. I will ascēde and belyke the
most hyghest god. And as did the serpent
perswade Eue to not beleue god but to
thinke the most true god to be a dissem-
bler or a lyer. The turke and Mahumet
speke gret blasphemies ayenst god in their
alharon. But owr litle whore of Rome &
hir cardinalls bishops and prechers spe-
ke the moste grettest and greuoust blasphe-
mies of all and themselves defende them
with syer and cause their seclare anti-
cristis to defend them with swerde. They
be not ashamed to wyte and teche the po-
pe to be of lyke powr with cryste / the pope
cannot erre / the pope to be the supreme
head and spouse of the chyrche and bica-
re of cryste. And because he hath the em-
periall powr / he may distribute the king-
doms and ryches of the worlde as he lyst
and because he is the hyghest bysshop he
maye geue all the chyrches benefices as
cardinallships bysshopryks and benefi-
ces to whom he lyst / and he bosteth the
gospel to be subiecte to his interpretaci-
on and vnderstanding / yea & except saye
some

The exposition of
 some of our bishops that the scripture be
 confirmed by suche ordinary powres / it is
 no scripture nor may nor be redde but of su-
 che as thei lyst to deliuer & lycēce it / nor
 in any other tongue then thei liste to geue
 it vs. He will haue his lawe and traditi-
 ons to be obserued aboue gods lawes and
 the transgressours of his lawes to be
 greuouslier punished then the bre-
 kers of gods precepts. He boasteth him-
 self to make lawes and articles of our faith
 and to adde mo sacraments to them then
 cryst made / and to consecrate and to ma-
 ke the body of cryste / to sende awaye the
 substance of the bread / the accidents as
 the whigtne roundes / tast & other qua-
 lities & quantities remayning. He confes-
 seth crist with his lippes to be a redemer
 but yet he teacheth / he dothe and writeth
 many grete blasphemies contrary to the
 mystery of our redemption / as in his pur-
 gatory / satisfaccions / merits & and
 suche other. All these blasphemies speket
 he vnder lames skynnes in an innocent
 & holy pretence, hauinge hornes lyke a
 lambe / he will apere humble lyke any o-
 ther inferiour man & yet shameth he not
 to open his mouth to speke greuous blas-
 phemies ayenst god and his peple. This
 beast Paul handleth and his pestelēt pro-
 perties

the seuenth Chapter.

105

pertyes he treateth saying. This sinfull
 man and forlorne chylde aduersary to god
 will be exalted ayenst god / and aboue his
 worship cleame and vsurp a worship to
 himself and teche a certain vtwarde re-
 uerent behauiour to idols and images, so
 that he will sitte in the temple of god ostē-
 ting and boasting himself set forth for a
 god / that is / he will with his lawes, decre-
 es, actis, articles and doctrine sitte deper
 in menis consciences & more feared then
 god himself with his ten cōmandements
 and all his terrible comminations. Is it
 not an heauy blasphemye to teche, wyte,
 and decree that himself may with his
 syer and swerde preuent and disapoynt
 god of his euerlasting and immutablc pro-
 uidence. But at laste / when the little hor-
 nes iniquite is disclosed / then shall he a-
 yenst his wil render ayen his professions
 titles & his falsely vsurped auctorite to p-
 seclare hornes, out of whom first by frau-
 de and hypocrisie he so craftely extorted
 them. Thō ye see that by this little horne
 & by the horned beste sene of Ioan, be vn-
 derstande the Anticristen aduersaries of
 cryste and his chyrche, whether thei be
 the seclare kings and empowres, popes or
 bishops / turke or Mahumete or these all
 togither confured ayenst the lord & his
 D anoin.

~ may / p. 105

~ and

2. thes. 2.

The exposition of

The dis-anointed. It is more then two thousand
 ference yeres sence daniel sawe these visions / w
 betwixt albeir the fathers by this little horne v
 the turk derfode rightly anticryste / yet because
 and anti-ahingis then to come in these prophete
 crist.

es / were not sene so clerly as thei be now
 passe / & in fulfilling in thise owr present
 dayes sene & felt of euery faithful / some
 men coniecture / this little horne to be the
 Turke / albeir the popis and their prela
 tis haue iustly played the turkis parte hi
 therts. For the turke and anticrist differ
 re not but as the deuil differeth from hel

Joã dra
 conite.

By this little prominent horne therefore
 Doctor Johan Draconite vnderstandeth
 the kingdom of the Saracens / of the tur
 ke and of Mahumete sprongen vp in the
 dissipacion of the Romane monarchie / w
 w: will (saith he) confirme by daniels de
 scription / of the tyme / of the place / of the
 power & doctrine of this saracene Turkish

The tur
 king
 dom
 it bega
 ne.

kingdom. Of the tyme / for when the Ro
 mane empyre began to be skatered mini
 shed and febled euen almost down to hel
 it began to rise / then began the turkis king
 dom to growe and floresshe which was
 aboute the yere of cryst. 613. When the gre
 che men gotte fraunce / and the longobards

place
 here it
 began.

Italy and mahumete in the tyme of he
 re it raclius the empyre moued his sedicion
 Of the place / daniel seeth this little hor

the seventh Chapter.

106

ne plucking vp 3 of the former hornes /
 whereby doubtles he signifieth / the Roma
 ne prouinces then lying in the east to be
 fallen from the empyre / for these 3 hornes
 that is to saye 3 kingdoms Egypt / Siria /
 and the regions of Cilicia / the Saracens
 had then anon ioyned together. But albe
 it now the turkes haue many moo prouin
 ces yet is it not a yett the text describing
 onely but the beginning of the Saracens
 or turkis kingdō. Of his power / for dani
 el saith. These 3 hornes were with great
 violence pluckt out / oh it is to true / that
 hole Africka / a great parte of Asia / and
 not little of Europa be holden this daye of
 the turke and of his Tartarion god ma
 humete. Ezechiel prophesieth / this fyer
 ce Scyrhi beast and pessilence of all cry
 stendom / in the laste age of the worlde to
 destroye the churche and at last to be de
 stroid in the mountans of Israel / that is
 ether in the places where the gospel sow
 neth / or of those knyghtis whiche call v
 the name of the lord god in faith. Of
 his doctrine. Daniel saith that this hor
 ne hath the eyes of a man & a mouth spe
 king grete and stowte thingis which if ye
 wil see / reade his Alcorane: which who
 so depere to knowe I shal geue him in this
 to reade / that he may knowe that this de
 uils

Of his
 power.

Ezec. 38.
 and 39.

Of his
 doctrine

D. it.

uills

The exposition of
 mīls mouth Mahumete betterly abolis-
 sheth all the writings of the prophets &
 apostles euen the testimonies of our sal-
 uacion and helpe. He sayneth cryste to be
 no better then Moses/and in nowyse will
 he acknowledge him to be the saulour. And if
 he hath any cruell iustice yet is it corrup-
 ted w abominable filthy lecherie. wher-
 for/because not onely with swerde & we-
 pens he decreth the sayers & doers ayēst
 his wyked doctryn to be destroyed but al-
 so he wilbe extolled aboue al thig called
 god/therfore is this litle horne thought
 to be no litle parte of anticrists kingdom.

Hitherto hath Daniel prosecuted his
 own vīdīs of the succession of the 4 em-
 pires/& that the image in p 2 cap. & those
 4 beastes here signifye not onely p secula-
 re emprowz and kingis fighting among
 themselves one ayenst a nother and all
 ayēst god/but also the spirituall anticryst
 persecuting the chyrche of cyste. For the
 later kingis shall moste cruelly trede dow-
 ne the gospell in hir vprysing as ye haue
 sene it these 600 yeres paste, whilis thei
 with their emprowz plaid the popis hāg-
 men exersing their own tyrannye & pe-
 cuting his cruell vngodly lawes and an-
 tichristin doctryn by burning & slaying whi-
 lis thei prosecuted his and their own hor-
 rible

the seuenth Chapter.

107

rible bloody desyers vpon crystis chyrche
 for the defence of the popis & theirown
 tradicions rites and articles actes &c.
 to confirme their idolatry and supersticiō
 for so hath this litle horne bewitched
 hir 10 hornes about hir/that she hath per-
 swaded and put into their headis the ho-
 ly scriptures in our Bulgare tongues to
 be heresye, and the faithfull fre prechers
 heretiques, and therfore to banish and
 burne them bothe and to bring into the
 chyrches, bishops bokis of new and wy-
 ked institucions and vnholosome eruditi-
 ons with their owne arrogant actis, ar-
 med articles with swerde and fyer. The
 cheif and truest token of the true chyrche
 is the profession and preching of the pro-
 pheticall and apostolick doctryne. And to
 fight ayenst this doctryne or to abolissh
 it/is the very signe of anticristes Syna-
 gog. The pope and his seclare sorte vsur-
 pe a powr and worship aboue cryste/ in
 that with the most arrogāt audacite thei
 dare alter / interprete adde, and minishe
 and expowne gods lawes and gospell at
 their plesures and to be sicke lordis ouer
 his faith and religion/that of gods holy
 perpetual verite & mighty worde thei wil
 after theirowne carnall affectis, to serue
 theirown lustis, make it a nose of waxe

the true
 token of
 the chyr-
 che. ~ ~ ~

D.iii. to

pellet men to his religion and the same do owe Mahumetis.

Now seeth eury man / this mighty horned beast to be the triple anticristen kingdome standinge vpon the popis and thei clergy / vpon the secular hornes drunken with his cuppe / and vpon the Turakis Mahumet. But this lytle horne differeth from the ten hornes in that it hath eyes lyke a man pretendinge all religious deuocion and holynes in his doinges, wytyngs, and sayings: for vnder the pretence of a reformation defence and restoring of the crysten religion / he wold destroye it / and settle Anticrist the faster / which property Ioan expresteth sayinge his hornes to be lyke ~~to~~ ^{as} hornes for that vnder shepis and lambes skynnes he shall hyde himself lurking a bloody lyd & a fyerce bere. The Stwarde behauours of the Turkis in their temples & lyuinge semeth godly. Thei praye synetymes a daye / thei vse diuerse sprinklings & washings as we do with holy water / thei enclyne moste deuoutly when they praye / thei lye prostrat / thei abstayne from wyne / thei eat their meat vpon the grounde thei will haue no curiose nor costly houses / thei vset the temples oft / thei abhorre vncleannes / thei lothe and detest images /

D. iiii.

ges /

The exposicion of
to warme and fede their synful desyers.
yea gods worde and gospel is not gods
worde except thei so admitt and allowe
it. It is heresy / new learning yea and trea-
son to / the worde of sedicion and disobedi-
ence if thei so saye it. Wh bloody blasphemers / oh arrogant anticristes. Be not the-
a compari-
rison of p-
Mahu-
metes do-
ctrine &
of the po-
pis.
se your proud mouthes speking proud &
horrible blasphemies: The turke & Ma-
humete vtterly renounce all that in the
gospel teacheth / cryste to be the sone of
god / and euen so do thei that will be iust-
fied by theirown merits: mahumete know-
weth not the doctrine of faith or of p-
inuocacion and worship / nomore do the
spirituall & secular anticristis whiche
yet do persecute it / onely do Mahumete &
the turke holde with owz anticristis cer-
tein ciuil precepts / at theirown pleasures
(as do the called crystians) to stablisshe &
to abolisshe them when and wher thei liste:
But yet is the turke moze constant and ci-
uilly iuste in his lawes then be the called
crystians. The turke and his Mahumete
grawnt synful lecherouse lustis / owz turke
and Mahumets winke / yea thei laughe
at the same / forbiddig iuste matrymony /
and rending in sondre lawfully married
persons and permitting open whoredom.
Mahumete with violence of swerde com-
pel-

The exposition of
ges/wherin thei be muche better then the
called crystians. Who seinge this their
deuoute religion in sight wolde not take
them for godly men without gall and ar-
rogancye. Likewise in the papisti^{ch} chur-
che/what a multitude & variete is there
of laudable in syghte, ceremonies/decent
rytes/what continuall praying/singing/
playing of swete instruments/dayly A-
sing: How outragiously are their preistes
and churches orned and gorgeously gar-
nished in their popetry passe tymes and
apes playe: what is there in gold/syluer/
and in costly apparell/as apes in purple
how iette thei: How many festiuall hygh
dayes to worship saints haue thei made
themselves to call poore men from their
dayly labours and lucre, to serue their id-
le belys to stand and wonder vpon Jo-
ans camell cote, and to gaze & stare vpon
these apes in golde/veluets and preciou-
se stones and vpon their bayne pictures
and idle images: Beholde their habits/
bestures/shauinges/hypocrisie/chosen
holynes/fayned & facioned demure coun-
tenances/holy lokes/and humane eyes/
and thou woldest sweare/them to be rather
aungels (I say not of sathan) then men.
But the prophet addeth/that as in p^r hore
ne there apereth to be an honest eye and
a lom:

a lambissh loke/so hath he a blasphemous
mouth/speking great arrogant things
which Ioan expounding saith. He shall
spike as did the dragon and deurell him-
selfe/to obscure Godes glozy and his holy
name/tyll with the brethe of his mouth
he be slayne. Wherefore to counforte be
here yet molested & persecuted with these
cruell hornes. Daniel sayth.

¶ But yet I behelde/ vntyll the che. Text.
yers and stoles were sett/and the man of Apoc. 1.
many yeares was setdowne/ whose be- As.
sture was as whight as snowe/and the E 20.24
heare of his head as fyne and pure as
wooll/whose scat royall was all on a fye-
tle flamme/and the whelis thereof bur-
ned lyke fyer/and there went longe fyer
beames lyke a floud of fyer flouwing out
of him/& thousand thousands ministred
vnto him/ and ten thousand thousands
stode before him. And anon as he was set
downe to iugement/the bookis were layd
open.

¶ Ytherto ye see all daniels Vision Be-
refyed concerninge these. 4. castles and
monarchies and this lytle horne/so that
we nede not to seke any other exposition
of daniels and Ioans visions/then the
dayly experiences in beholding the face
of the worlde which is a playn commen-
tary

The exposition of

tary vpon them both. And of the present
Berefting hytherto and fulfilling of the-
se visions/we maye be certain and sewer
that the rest of their prophecies shall be-
rely come to passe shortly/ere these seatis
be sett downe / and these forked horned
kings trones be taken awaye. For verely
crist is euen now preparinge these iuge-
ment seatis/to destroye these wyked An-
ticristen hornes & to cast them into per-
petuall fyer to tormēt / and to embrace his
chosen thus cruelly of these beastis op-
pressed receiuing vs vnto perpetuall ioye
for this is / lo / the ende of this tragedye/
thus gothe out their playe euen then whē
they thinke to be but in the middis of their
mater. For daniel and Ioan both knyght by
Anticristis raigne in half a tyme or in
half an hebdomade conforting vs in that
they shall be shortly taken awaye / & shall
not be ye vs so long as they thinke to do/
wytnes the psal. But thou oh lord shalt
pluck them downe into the pitte of death/
euen these bloody men & crafty deceiuers
which shall not come to half the dayes
wherein they thinke to lyue to execute
their mischelf. And agene. When thou
seest these synfull bloody men flourish like
flouers / then be thou sewer / them al to flo-
rish for no nother ende then for euer to
be

the seuenth Chapter.

be smytyn downe. And therfore sayth da-
niel after some textis. He shall take his
plesure for a tyme for tymes and but for
half a tyme. And Ioan windeth by the
halfe tyme in half an hebdomade / which
be .iii. yeres and an half / for God is not
angry with vs alwayes / but in the middis
of their wyked course his aduersaries
shall fall downe into their owne perpe-
tuall destruction and payne. For daniel
saue the dayes of oure tribulacion shor-
tened for our counforte / and for their con-
fusion that trouble vs. There shall be no
full ende of oure persecucions and tribu-
lacions nor of the Turkes crueltye vntyll
criste sett downe his seatis to iugement
wherin we shall be blessed and the vngod-
ly persecuters of cristis chirche dampned
for euer as Paul conforteth the martyres
of Thessalonte. And therfore þe prophets
vse but fewe wordis / for ther is no worde
of god so lytle / but it is mightier then all
the worlde / nether any so lytle a letter in
the prophetis which sauoreth not ether
of the lawe or of the gospel. Wherfore be-
cause it is certayn / that of daniel the de-
scription of the iugemēt / is here set forth
into the consolacion of the cristians and
into the feare of the Anticristen / we will
(that the troubled chirche might see hyr
confort

psal. 54.

psal. 91.

2. thes. 1.

& 2.

The expositiō of

confort) save our mynde breifly according to the scriptures of the iugement of cryst.

Mat. 19. These seatis are sayd to be sette/for þ confort of them which yet suffer for the gospels sake vnder these horned kingdōs as cryst tolde his apostles sayng: ye shall sitte vpon the twelue seatis to iuge the twelf trybis of Israel. And yf we suffer with cryst / we shall raigne with cryst.

Rom. 8. Cryst is called here the great aged God and man / for he is an eternall sauiour promised in paradise before he was borne.

To sitte / pertaineth to cryste the iuge as in **Matth. 25.** He shall sitt in the trone of his gloire / & before him shall all nations be brought. Forthermore / a iuge hath a double office (as saith Peter) to punishe the euill and to defende the good. Wherefore here doth Daniel by the whightnes of cryste his besture and purenes of his

his whit clothes. here describe his comfortable defence of the good men. For as he in his whight clothes clarifed in his transfiguration and also rysing from death apered to youse and glad to the heuey penitēt synners / euen so shall he make glad his glorified chosē once rysen from death with this voyce: Come ye þ blessed of my father &c. Sicke a bentye of the chyrche in cryst is paynted also in the. 45. psal. but it is not sene

the seuenth Chapter.

1011

sene in this miserable bale of weping teares / as Ioan sayth / we be not yet sene as we shalbe. The heuey vengeance of the euill men is paynted by þ flammie trone His fla. a long fery beames procedinge therout. me tro. for deuouering fyer shall go before him / ne what and a burninge flame after him (Joel to it signifi. wytnes) and as cryst arysing was sene so fieth. terrible to þ keepers of his sepulcre / euen Joel. 2. so shall he apere a ferre full iuge to all vngodly in the last iugement saynge / auoyd frome ye cursed into eternall fyer. Also þ multitude of mynisters is taken for his infinite nōumber of aungels as **Mat. 25.** saith: all the aungels shall come downe with him. To sit in iugement is to rendze to euery one accordinge to their dedis as spekethe Paul: Nether is it any thing els / the booke to be opened / then that Paul saith. In that daye god shall laye open þ Rom. 2. secrete hid thingis of menis hertis by Jer. 17. 4. su cryst according to my gospell. Wherefore there is no difference betwixt daniel and Paul saue that as they both wrote not in one tyme so did they not with the same wordis expresse the same iugement of cryst.

Then I behelde / namely for the Text. voyce of those stoute great wordis which Apoc. 17. the horne spake / and I looked so longe tyll 16. & 20. the

The exposition of
the beast was taken awaye and his body
slayne and the beast casten into the fyre.
But the other beastes yet left, depose
their power / & to them was there graun-
ted longer to lyue vnto their prestyde
tyme.

3. docu-
ments. Hytherto haue we treated the descrip-
cion of the iugement into the consolacion
of the chyrche militant. Now shall ye le-
ne. iii. thinges in the declaracion of this
prophecie. First he teacheth vs not to be
offended / nor in oure trouble to cast away
all hope / seing these anticrystis the pope
with his contured hornes / and the Tur-
ke with his Mahumete thus to prospere
in their mischeif. Secondly he therfore
threateneth death and destruccyon to all
these anticrysten beastes. At last he con-
forteth the chyrche beinge yet as a shepe
apointed to the slaughter howse with a
newe descripcion of crystis coming. For
what (thinke ye) shall be the ende of this
oure troublous tragedie? shall we be thus
euer persecuted? shall these sharpe & he-
uie hornes alwaye gooze vs thus cruel-
ly? will not god come once downe and de-
clare his rightwysenes? will he neuer
auenge the iniuriousse oppzessions & per-
secucions of his iuste and chosen chyrche?
After oure many and greuousse afflictions
daniel

daniel seeth a newe and greate change.
I looked / sayth he / namely for that arro-
gant great voyce of so blasphemouse wor-
dis which the horne spake. I merueled
whether god wolde leaue so great wyked-
nes unpunished and wolde neglect the
glory of his name. He wolde not so long
suffre it in Sennacherib / he punished it
anon in Pharaos / he was and euen with
Goliath and with all his blasphemers
in tymes past. And shall he now suffer
thus long his chosen derely beloued to be
thus cruelly for his sake bent and slayne
and his gloriouse name thus so spight-
fully blasphemed? Daniel looked vpon &
long pacient suffering of God / not once
turninge his eyes from him vntyll he sa-
we his iugement at hande / and the iuge-
ment seatis set downe. We may not ther-
fore behold the onely tribulacions of the
iust which may sone thrust vs into despe-
racion: But we must sett the iustice of god
before oure eyes / & wayt for the apointed
happy helpe in tyme of tribulacion promi-
sed vs and the greate rewardis prepared
for all that iustely fight in his cause. Da-
niel merueled to what ende the false doc-
tryne and proud wordis of anticryst wold
come and where at last he shulde abyde.
He sawe that in the last ende of þe worlde
these

The exposition of
these Anticristis shulde haue in their af-
fayers great prosperouse successe the em-
proures and kinges to bring home gloriou-
se and happye Victories: the pope to ga-
ther home great ryches noble Victories
hyghe and solempne tytles and his doc-
tryne and lawes to be fered greatly and
receyued ouer all crystendom / emproures
and kinges mightely to assist and defende
them. He sawe the Turkis dominion to
sprede mightely and his doctryne to take
place, wyde and euery where. With these
prosperouse successes / many men / what
for weaknes / what for hypocrisie / what
for fere and the anguisshe of their perse-
cutions be auerted from the gospel of pe-
ace vnto these anticristen actis / articles
false doctryne / popish rytes / supersticio^s
ceremonies and vnto their deuyllish tra-
ditions and many vnto Mahumets mis-
scheif. Therfore he premonieth vs to
be constant / and to hold fast in mynde the
last iugement / that is / the glozve of the
godly to come and the paynes eternall of
the vngodly / so resting vpon godis wor-
de in oure feruēt prayers that for the gre-
tences of the euerlasting loyc and felicitye /
we maye nothing fere ne regard the infi-
nite troubles of all oure lyfe. Hyt herto lo-
ked Paul when he sayd: I thinke not the
suffer

the seuenth Chapter. 113
sufferings of this lyfe to be worthelily co². 2. Cor. 4
pared to the glozve to come which shall be
reneled in vs. Now will we speake of the
cōminacions cast vpon these beastes.

Where Daniel saith / I loked vntyll I
sawe the beast slayne and his body smy-
ten downe dead and casten into the fyre /
and the power of the other beastes there
left / taken awaye / he threteneth not one-
ly to this last beaste the empyre of Rome
with his spirituall Pope his hole bodye
and all their. v. helpinge hornes agaynst
the lorde and his anointed, euerlastinge
death and destruccioⁿ / but he also in the-
se wordis threteneth the same miserable
ende vnto p^r Turkish or Saracens king-
dom / for the lambe shall haue the victory
as it is wyten in the Apoca. 17. & 19. chap
And I sawe the beast and the kinges of p^r
erth and their hooftes gathered togyther
to make warre with the kinge of kinges
and with his hoost / but the beast with his
false prophetes were taken &c. where Ioan
expowⁿeth p^r bodye of the beast to be his
holly cardinals bishops / doctours / pre-
chers / his cananized saynts and miracle
makers to deceyue the peple / and all the
smered preists hauinge the beastes mark
which haue worshipped the image of this
beast. Also in the. xx. chap. The deuyll is
casten

The exposition of

casten into a ponde of fyre and brimston
where the beast and his false prophete
shalbe tormentyd daye and night for euer.
This beast so perissheth that there folo-
weth nomo/aftir him. But the rest which
haue their powrs taken from them/or de-
pose them/shall yet lyue with their poste-
rite folowinge them for a lytle tyme not
so sodenly to fall as their head hornes.
For the laste of all is this fourth in the
which aryseth this lytle horne with his
impes and in which the Turke also per-
secuteth vntyll himself with Mahumet
and their hole antichristen bodye be slay-
ne. In the other kingdoms yet left, aftir þ
Turkis and popis be in destroyinge/all
though the kinges dayly perish and lese
their dominions/yet shall their subiectes
obtaine fauor with their ouercomers and
lyue their apointed ycarcs/but when the
luge shall sittdowne/both the euyl kin-
ges with their euyl subiectis shalbe ca-
sten into the pitt of fyre. Wherefore þ aun-
gell expownereth it salnge: And they shall
take awaye his powet, scater and destroye
it in the ende presyded of God. And this
is the porcion of the cuppe of the vngodly
which had leyfer folowe antichrist then
crist. For God shall/as sayth Paul/take
awaye all princelynes, powr, and might.
Wher

the seuenth Chapter.

114

Wherefore this comminacion of god pro-
phesieth vnto all the kinges and peple
from the beginnig of the worlde fighting
agaynst the gospell of the almighty God
and of oure sauour Iesu/euerlasting syer
onlesse they repent as the 2. psalme war-
neth them.

Also (lest any man shuld thinke the lyt-
le pore lost shepe of cryst, euen the churche
of god to be vtterly and for euer deuoured
of theis berelyons / leopardes and euen
of the terrible beast the Turke) Daniel
saith that the tyme and houre is presyded
vnto euery one of them all. That is to
saye: It is decreed in heauen how long
euery one of the kingdoms in earth shall
stand and how wyde they shall sprede.
Whereto semeth it Paul to haue loken
when he sayd. God made out of one blode
all man kynde to dwell ouer the vniuers. Act. 17
fall earth and hath presyded their consti-
tuted tymes and hath presyded the ly mi-
tes of their habitation that they shuld se-
ke God. Now is it shewed how long the
lyon shall rore / howe long the leopard
shall crye with open mouth/and the bere
how long he shall grone and crye. There
yet remaineth the ende of these terrible
beastis the pope and the Turke euen the
kingdoms which yet stonde ouer Germa.

P. 11. nre

The expoficion of
 nye ouer Turkey and ouer Cryftendom/
 to be deftroied by the laft daye of iugemēt.
 Which thinge albeit/it be wyten of da-
 niel into the confortacion of the catholyk
 chyrche/yet maye we wepe and wayle to
 fee the gofpell thus troden vnder fete in
 all the vniuerfall worlde. Tell me where
 the gofpell fhyneth in any part of Aphy-
 ca: where in y great part of Affia: In Eu-
 ropa/vnder the Turkis empyours/a po-
 ples emperys there be here and there chir-
 ches/but they be fo cruelly oppreffed that
 nether good letters nor learning maye flo-
 riffh nor y chyrches maye haue any god-
 ly teachers. But what profiteth it to com-
 plain: Sewerly this myftery of the cros-
 fe was fet forth in the fone of God anon
 fro the beginninge of the worlde and is
 yet fo confirmed with the examples of all
 holy men that no confortacion maye be
 geuen to the chyrche befides the coming
 of Jcfu cryft the fone of God and man.
 Wherfore (becaufe the powr of the Tur-
 ke cannot be lyke the Romane empyre ne-
 ther fhall he occupye all Europe (for da-
 niel denyeth any fyfte Monarchye to co-
 me) we fhall breifly exprefle the wordis
 of daniel touching the cominge of the fo-
 ne of god for oure confortacion. Cryft ther-
 fore fhall come lyke the fone of man/ for
 becau

Gen. 3.
 4.

the feuenth Chapter.

becaufe he fhall luge almen he fhall be fe-
 ne as a man of almen. This confirmeth
 he faying. The father hath geuen powr
 to luge vnto his fonne/becaufe he is the
 fone of man. And therfor it folowth in the
 text.


And beholde/for in the night I
 faw in the cloudis of heuen one coming
 lyke the fonne of man/which coming for
 the was brought vnto the great aged and
 he gaue vnto him powr gloze & the king-
 dom/that all peple/nacions and tongues
 fhuld ferue & worfhippe him/whofe powr
 is an euerlafting powr/neuer to be abo-
 leffhed/for his kingdom fhall neuer be de-
 ftruid.

The fone of man to come to this great
 aged one/is the fame that Paul faith cry-
 ste to delyuer vp his kingdome/that is/
 the chyrche of his chofen vnto his father
 whiche geueth to cryfte powr gloze and a
 perpetuall kingdom euer to raighe with
 his electe as the Pſalmes of Dauid de-
 clare him and his kingdom. Also the fame
 that cryste faith Ioan. 5. And his father
 gaue him powr to luge becauf he is the fo-
 ne of man. And to be breif cryste fhall be-
 rely thus come fhortly to luge the perfe-
 wers of his chyrche and to delyuer y god-
 ly as himfelf defcribeth it Mat. 25. let vs
 p. ill. ther

1. Cor. 15

Cryfte
 fhall co-
 me lyke
 the fone
 of man.
 Ioan. 5.
 Ceyt.
 Chrift
 kingd.
 Ioan. 5.

The exposition of
therfore procede.

Text. At this vision / I daniel trembled
in all my bodye & my mynde went fro me
for feare / in somiche that I went to one of
p slanders by asking him the very trowth
in all this mater. Which tolde it all vnto
me / and expounded to me the hole vision
sayinge. These 4 beastes figure 4 kinges
to aryse by or out of the erthe. And the hi-
ghe holy faithfull shal receiue the kingdō
and obtaine it for euer. After this I desy-
ered to knowe the certaintie of p fourth
beast which so greatly differed from al
the other / namely in that he was so fire-
ful / armed with  teth with his cla-
wes of steel deuouring and tearing into
peeces / & the reste he trode down with his
feete. I desyered also to knowe what mēt
the 10 hornes in his head / and to be certi-
fied of that little horne growing by vnder
them / and of the 3 hornes smitten oute fro-
me the former hornes. And of the horne
that had mens eyes and spake so great
and stowte thingis / and why his forme
and loke apereid sweter then the other.
And that I sawe this horne to make ba-
tall with p holy faithfull and triumphed
& preuailed ouer the vniuersall the olde age
came / and the iugemēt was geuen to the
highe holy faithfull & the tyme perfected
was

the seuenth Chapter.

116

was come that the faitfull shuld obtaine
and receyue their kingdom. And then he
tolde me thus. The fourth beast signifi-
eth the fourth kingdom that shalbe in p
world which shal differ from all the o-
ther kingdōs in might and powr for that
it shal deuoure the hole erthe and breke
it all to powder. The 10 hornes signifye
10 kinges to aryse out and to spring by out
of this beast / and after them there shal a-
ryse a nother little one distinct and migh-
tier then the former. For he shal oppres-
se and caste downe 3 kinges. For he shal
speke at the syde of the most highest god
or speke on his parte of diuine thinges.
But the highe holy saitis he shal tangle
snarle or destroye. And shal arrogantly
take by him to change tymes and lawes
which shalbe put in to his handis whe-
ther it be for a long or any shorte tyme.
Then after shalbe the iugement / and his
powr thus taken from him / he shalbe vt-
terly slayne and destroyed. But the king-
dom powr and ample maiesty vnder the
hole heuen shalbe geuen to the holy faith-
full peple of the most higheste whose rai-
gne is eternall and all the highe powrs
shal serue and obey him. And here he en-
ded his wordis. But I daniel had many
a grete and troublous thought / so beche-
p. lll. mently

The expoficion of
mently was I troubled that my chere &
my fauour was clene changed. But yet
referved I this thing in my herte.

Now haue ye the expoficion of all this
Vifion as it is afore expowned and nowe
declared by the aungel which was cryfte
himself/wherfore it nedeth not to tarye
much upon this place faue onely to de-
clare the confession of our faith therein &
to confirme the aungels expoficion by
other places of the fcripture. For in that
daniel at this Vifion was fo troubled/as-
ked one of the byftanders/and fo fast re-
ferved the aungels wordes: we ought to
lerne this doctryne of the Vifion of these
6. kingdoms/that is to fay of the 4 Mo-
narchies/of the anticristen kingdom/and
of the kingdom of cryfte/to be reuerenced
& receyued as the worde of god & the true
Vnderftanding therof to be asked of cryft &
messenger of god/and not for the crueltye
of these beastes and hornes yet persecu-
ting the church to fall or once fwarue fro
the kingdom of cryft which is the gospels
but to contempne all the miseries infortu-
nes and troubles of this lyfe yea and euen
death it self for cryftis kingdoms sake. Of
cryftis iugement to come Ioan also faith
he faw a feat sette and 24 cheyers for
the 24 eldres &c. For albeit cryft be the
only

Apoc. 4.
and. 20

the feuenth Chapter.

117

only iuge w of his father hath receyued
all iugement/yet shall the apostles assiste
him hauing their trones. And therfore
faith he here. And the iugement was ge-
uen to the highe holy faithfull. Cryfte is
called the olde aged/for a iuge ought to
be a graue sage man of long experience.
Whom Ioan called the lambe slayne fro
the begining of the worlde/and the wor- Jon. 1.
de which in the begining was with god:
so that we may see that the prophetis a-
knowleged cryst euer bothe god and man
His whight besture sheweth him to be
most iuste and incorrupt iuge without
spotte/and himself in a gloriouse victo-
ry ouer syne death deuyl and hell to be fene-
loyouse and counfortable to his faithfull
To cofirme his old aunciet sage graunte
he faw his heares pure as fyne whight
wool/hore headed pretende graunte and
wysdome. His flammey feat casting forth
long strykes of fyer signifye that god is a
terrible consuming fyer to the vngodly.
For Ioan faw him in a two edged fwer-
de procedinge out of his mouth/for that
his sentece which he shall there pronoun-
ce shall be sharper and depelyer persinge
thorow/then any two edged swerde in se-
parating the stinking gotis from the pure
innocent lambes. Here Daniel seeth the
same

Heb. 2. 4.

The exposition of

same swerde lyke a fyery floude flowinge
oute of Crystis mouth whose Beheement
myghty heuey sentence ouer the vngod-
ly/no horne may resiste. Then cometh he
forth in his hyghe maiesty accompanied
with his infinite noubmer of aungels so
that non of these hornes be able to resist
him/but the wyked shall tremble and quake
he desyeringe the mountans to fall ouer
them to hyde them from his syght/for he
reof is he called the God zabaoth that is
the god of hostes. The bokis to be layd
Rom. 2. open/are the consciences of euery man ac-
cusing or excusinge them. For they shall
haue their factis in mynde freshly/open-
ly sene/wherfore they be worthely con-
1. Cor. 4. dempned. For that grete daye shall ma-
ke opene the secretis of euery herte. For
when it shalbe sene who be set on þ right
hande and who on the lyfte/then shall all
fraudes/hypocricye/tyrannye which yet
be taken for rightwysnes/godlynes and
zele/be layd open/then shall Anticrystes
blasphemyes and persecutions be lured
and punished as ye see in the text: when
Mat. 26 cryst stode befoze Calphas to be condemp-
ned/he tolde them the same that the aun-
gel here testifieth. That after this youre
false iugemēt/ye shall see the sone of man
sittinge on the mighty right hand of god
and

the seuenth Chapter.

118

a coming vpon the cloudis of heauen/ &c.
in which wordis he did put scribes & bis-
shops in mynde of this scripture of daniel
but he tolde his tale to deffe men / for it
was as muche to saye to them/ as this.
Now I stand befoze you as a man mortall
to be lured / but here after ye shall not so
see me standing / but coming vpon þ clou-
dis of heauen / so that ye be now warned
befoze of my iugement to come ouer you/
trewer and iuster than yours. And where
he sayth: That the iugemēt shalbe geuen
to the holy hyghe saintis and þ tyme pre-
fityed that they shulde receyue the king-
dom / and afterward this kingdom powe
and ample maiesty to be vnder the wholl
heauen / it is the same that the Apocalyp.
and I saye speke of the newe heuens / ele- Jsa. 65.
ments and earth / euen the same paradise Apoc. 21.
vnder þ skye vnderfyled wher vpon right- 2. Pet. 3.
wysnes as Peter sayth / shall euermore
dwell / vpon that earth of the lyuinge we
shall triumphe ouer death & hell and An-
ticryst singinge: Death where is nowe
thy syngel Hell where is thy victory: oh
thou forlorne beast where be thy. v. hor-
nes: where is thy secular swerde and ar-
mer: where be both thy horned secular &
spirituall powes: are they not now broken
into dust and thyself with thy hole bodye
of

The exposition of

Jer. 48. of bishops and cardinals and seclare ho-
nes cast into the lake or pilt of fyre: now
then shall Cryst nomore be persecuted in
his members / wherfore he shall then be
full glorified. And we shall haue oure bo-
dies in ioye which once were partakers
of oure persecucions / wherfore we shall
then haue oure persyt and full felicity
which yet in the mean tyme we haue one-
ly in oure sowles.

But what meaneth the aungell to saye:
He shall snarle or destroye þe hyghe sayn-
tis: Verely A. clo but that with his false
doctryne capciousse othes articles / & in-
terrogacions he shall fraudelently de-
ceyue and trappe the simple innocents
and shed their blode tyrannously. Also he
shall arrogantly take vpon him & thin-
ke to change the state of tymes and la-
wes. He weneth to change þe tyme which
with synerde and fyre thynketh to shorten
the lyfe of man and to preuent and disa-
point gods infallible eternall and immu-
table prouidēce wherby he hath prestved
every mans tyme & houre of dethe which
as noman can differre or prolong it / so ca-
ne noman shorten nor preuent it / except
men will make God an ignorant persone
and so consequently no god at all. He cha-
geth the tymes and lawes that any of the
syce

the seuenth Chapter.

119

syce worke dayes commanded of god will
make them vnholy and idle dayes when
he lysteth / or of their owne holy dayes abo-
lisshe / make worke dayes agen / & when
they changed þe Saturday into Sondaye /
of resting dayes fasting dayes / of mery and
gladdayes to marye in / they can make so
rowfull dayes forbiddinge maryages.
They haue changed gods lawes and tur-
ned them into their owne tradicions to be
kept aboute Gods preceptis. And as for
their owne lawes they will change & bre-
ke them when they lysteth. And this pol-
shal anticrist haue whether it be for long
or shorte tyme. For so muche souneth the
Hebrew phrase / which is for a tyme / a lye-
le whyle / & half a tyme / signifyinge that
Anticrist shall make lawes to stande as
long and as shorte tyme as he listeth and
the tymes will he order / sett and change
at his owne plesur. But is it not onely þe
office of god to chang tymes and lawes?
Here is therfore the prophete fulfilled
of him. Euen to exalt himselfe aboue all
thing that god is called. This text. But
the hyghe saynts he shall tangle trappe
& destroye and arrogantly thinke to chan-
ge the tymes and lawes &c. is of diuerse
learned men diuersely translated. The Bul-
gare text sayth: That he shall speke wor-
dis

Exo. 23.
20. & 31.
34. & 35.
Leuit. 23
Deut. 5.

The exposticion of
dis ayenst the hyghe god. And destroye the
sayntis of the most hyghest & thinke that
he maye change tymes and lawes & they
shalbe taken into his hand for a tyme &
half a tyme. Ioan Decolampadius trans-
lateth it thus / He shall speke wordis on
the syde of the most hyghest &c. and the
Tygurine byble or 31rk text hath. And
he shall make wordis of diuine thinges.
Verba enim faciet de rebus diuinis / that
is / for he shall make wordis of diuine
thinges. The scole doctours of diuinite as
Dunce and his faryne what new strange
stertling termes they haue inuēted to ex-
presse their dirty diuinite / the scole men
know it / of the which theiſſa trans-
substancion sacramēts and consecracion
be some / if ye lyst to tast them / of þ which
scoldinge scole mater thus termed / Paul
gaue Timothe an earnest last warninge /
adding after many graue monicions / Wh
Timothe: kepe fast that A is deposed in
to thy custody / & beware and esteeme pro-
phane newe vanities of wordis and the-
se disputacions pro and contra / in their
false science / falsely called diuynitie /
which many doctours professing / haue
shamfully erred in the faith.

In this vision / daniel seeth him to haue
a mouth geuen him / spekinge great and
stowe

the seuenth Chapter.

106

about thinges. To speke ayenst the hygh
God / or to speke on his syde or on his be-
half for his worsship as though he were
sent and commanded of God is when he
speketh of himselfe starke lyes and blas-
phemies. Is it not ayenst god thus to spe-
ke and to make vs beleue that he speketh
on the part of the most hyghest / when he
speketh for the deuylls parte and all on
his syde? The serpent made Eue beleue
that he spake on Gods syde / when he tol-
de hir that hir eyes shulde be opened and
them to be as goddis / &c. The papists
wold make vs beleue that in all their la-
wes false worshipes / falsen inuocacions,
decent serulce / laudable rytes and cere-
monies / in all their necessary enstruccions
and Encrysten institucions / sermons / sa-
craments / blessingis / buzings halowin-
gis / &c. and sicke lyke / that they spe-
ke all for goddis worsship and on his part /
when all is playn ayenst god & his worde
and for their owne fylthey lucte / honoz /
& synfull affectis. Thus make they wor-
dis or false mater of diuine thingis / that
is to saye / they mixe with goddis holy wor-
de or thruste in their owne dreames for
goddis worde into the greate hurte and
slaying of his holy faithfull / & they thinke
to change tymes and lawes: Which all
these

The exposition of
these three things shall be putt into his
power (saith the aungell) for a tyme tymes
and half a tyme/or as hath the Hebrew
for a tyme long or short. How long þ church
shall suffer vnder these hornes tyll
crist come to iugement the daye and houre
of their fall, and his cominge God onely
knoweth it. But the holy faythfull which
haue bene these many yeres past/and yet
be deliuered into their handis to suffer/
(as lasse) they thinke it to long that anti-
crist shall thus raigne/and persecute the
chirche vnto the last daye. But when the
pestilent popes and the cruell Turke pro-
mise themselves the Monarchie of the
hole worlde/ then shall there be a soden
fall of their wyked purpose/as it is ex-
pounded befoze/for then shall that most de-
syred ioyfull daye of cryste beginne to shyn-
ne ouer vs/in which daye þ churches shall
be saued and these three beastis/the Pope
with his clergye/the Turke and Mahu-
mete/with their .v. hornes persecutinge
the gospel/shall be for euer dampned.
Wh God immortall/howe greate vasa-
cions and destruccions in the chirche are
there prophced of Ezechiel to be made
of Babel and Babilon: And here how cruell
persecucions doth daniel prophcie to be
done of the Turke and pope euen the two
handis

God &
Magog

the seventh Chapter.

121

handis and hornes of the denyll: praye
we therfore the mercysfull god/ the father
of oure sauiour Iesu/as did king Ezechias
that he wolde geue vs peace and his wor-
de in oure dayes/and wolde suffer shortly
to come oure deliuerer Iesus/lest we be
putt into the hande of this enemye/of all
enimyes the most cruellest that now are/
haue bene/and euer shall be. So be it. For
better is it the last daye to come/then the
Turke.

Philip Melancthon both learnedly and
sharply noteth vpon this chapter.iii. thin-
ges to be cōtayned. A doctryne/a commi-
nacion/and a consolacion. The doctryne
(he sayth) pertaineth cheifly vnto this
last age of the worlde. For men be merue-
lously moued at the slyber fortunes ther-
of/vnto both the parties. Some seeing the
great prosperouse successe fortunes and
meruelous victories of the Turke and
other menis kingdoms/and cōtrary wy-
se the churches of God to haue so harde
fortunes/persecuted and destroyd in eue-
ry region/will rather folowe them that
best prosper/and so fall from þ true chur-
che to the Turke or Pope yet raigning in
seculare princes polycies/doctrines and
institucions/actis and articles/embracing
their false and vngodly religion.yea they
will

Philip.
Melan.
The do-
ctryne

The exposition of
 willayed the Turke and Pope fightinge
 on their sydes to bringe them into an am-
 plier and hygher empyre / to thentēt they
 might be ether pattakers of their prospe-
 rouse successe and lucre / or els to haue þ
 Turke their helpeinge horne to suppressse
 the gospel / for vnto this ende shall the
 pope helpe the Turke / and the cardinals
 and bishops helpe and perswade theire
 empyre and princes. Although themself-
 ues / as they wil not receyue the Turkis
 wyked doctryne / so in their hertis wil
 thei neuer be obediēt and subiect to their
 seculare lawfull headis and magistrats.
 But when they shall fynde an occasion /
 vtterly rebell and fight ayenst their hea-
 dis. For this cause god warneth vs befo-
 re / lest we taken with the admiracion of
 powr and good successe / or els broken w
 trouble and persecucion fall from the go-
 spell vnto these prosperously puffed vp prin-
 ces and prelates consenting to their fal-
 se doctryne and wyked enstruccions.

Tokē The signes here described are the mani-
 fest markis of an vngodly king and king-
 of a wy- dome. One is to teache and suffer to be
 hed king. taught any doctryne contumelious inu-
 & kingdō rouse blasphemose ayenst god. Another is
 to kylle the faythfull good prechers & pro-
 fessors of gods worde and to take awaye
 the

thesenenth Chapter. 122
 the scriptures, the fode of their soules, from
 the simple poore thirstinge for the worde
 of their saluacion. Vnto these tokens god
 addeth this testimonye and threteninge.
 That he will dampne this beast / be he
 Turke / empyre / prince or pope / or all The cō-
 togyther and translate their wyked king- minaciō
 doms into strange gouerners. Also here
 is to be noted a nother heuey thretening
 which precheth the calamitouse afflic-
 tions of þ church. He sayth these hornes
 shall moue and make bataill against the
 godly and destroye many Crystians and
 their congregacions. Which is an heuey
 sermon and contrary to manis iugement
 thus reasoning. Wherefore shuld god ge-
 ue so prosperous impere and victories to
 so open wyked men and to peple so contu-
 meliose and cōtrary to cryste / openly blas-
 pheming the scriptures and slayinge the
 trewe prechers? wherefore suffreth he vs
 callinge vpon him onely and oure onely
 mediator Cryste / holdinge his doctryne /
 thus cruelly to be cast awaye and oppres-
 sed? Trewly daniel here speket of a gre-
 te greuouse calamite and long persecu-
 cion. For in all Aphrica and in a greate
 parte of Asia / many yerres hath the name
 of cryst bene quenched. In Europa / albe-
 it here and there in the Turkis empyre
 still there

The corrupcion
of the
youth.

The exposition of
there be left yet some crysten congrega-
cions / yet are they with so cruell heu-
fierce bondag oppressed that no good stu-
dies of crysten letters maye there be ex-
cerysed / frely lerned and professed / the
chirches beinge without trewe teachers /
& there many by lytle and lytle haue ca-
sten awaye þ name and religion of criste.
As ye see this daye amonge vs many to
fall bak to the Pope and to his popish do-
ctryne because þ seclare policie so strong-
ly and cruelly yet defendeth it. The turk
plucketh from the parents of cristians a
certayn noubmer of their chyl dren to en-
struct them in bataill and to nosell them
in his Mahumetis tradicions / rytes and
religion / as do some Crysten emproures &
princes pluke the yonge lerned from the
vniuersites and scholes into their cour-
tes / which once poisoned with all courtly
corruptions / anon be they made bissshops
cardinals / pastores and rychely benefi-
ced. Which miserable serultute in courte
is harder to a crysten curate then the bon-
dag in the foznace of Egypte. And
yet are there many so madde that with
great fiewte & labors thrust themselves
for luker and honour into this miserable
derke Egypte. But what are the causes
of these calamities aftir manis reason?
Verely

the seuenth Chapter.

123

Verely it is thought by manis iugement / The cor-
the trewe chirche to be the synagoge of sa- rupcion
tan / & them to be heretiques which cleue of ma-
to gods worde / or els why shuld god thus his iuge-
suffer them (thinke they) to be oppressed ment.
and bzent if he loued them? And thus ma-
nis reson douteth whether they be rede-
med with Crystis blode which suffer pa-
cienly for his worde.

But here must we beholde the face of
the very chirche euen from þ beginninge The foz-
where oure first parents sawe the testimo- me a fa-
ny geuen oute of heuen in the sacrifice of ce of the
Abel wherby they had hope the chirche tru chie
to be continued and brought forth into che.
Abels posterite. But lo / anon was Abel
slayne of his owne brother / and wyked
Cain a lone was left / whose vngodly po-
sterite bylt a cyte and playd the tyzaunts
whylls yet his first parents lyued and cō-
tempned of Cain their owne sone. Aye /
aftir Moyses flode (Babylon once buylt)
the heithen (the doctryne of Mohe & Sem
contempned) fyll from god. And but a ve-
ry lytle flock of godly men was there left /
which sclyflok wandzed carefully hyther
and thither poozely bysted / euen the fa-
mily of Abraham. And sone aftir / the sa- psal. 104
me sely sorte of Abrahams families poste-
rite were tossed into Egypt there oppres-
sed

Epo. 1.

The exposition of
sed with heuyscrutude in myer and cley
groning vnder their intolerable burdes/
which afterwarde comen into Palestine
there to dwell in the lande of Canaan/
what slaughters suffered they: How great
mutacions and destruccions of their real-
me folowed them: what hard captiuities
Deuacions and afflictions endured and
sustayned they: And how lytle a parte of
the worlde was Israel and the Israeli-
tes: whyls yet in the mean crasch/ the
gentilis which knewe not god obtayned
the most hyghe empyres of the worlde.

The fa-
ce of our
present
chirche.

When we see therfore sicke often poore
troublos states and faces of the chirche/
let vs knowleg the wrath of god ayenst
the worlde/ & not fall from god/ although
in this last tyme we see the trew chirche
griuously shaken and afflicted/ but let
vs kepe fast in mynde this playn descrip-
cion and ferfull face of the chirche. That
is by the meruelous counsell and will of
god/ the chirche to be layd vnder þe crosse.
The causes wherof be shewed in the doc-
tryne of the prophets and apostles. Wne-
ly this thing let vs consyder concerning
this last olde age of the worlde. That the
prophets and Apostles propheted/ the
worlde to be plagued/ because that after the
gospell be publessed and preched in cer-
tayn

tain regions/ the tyzannous horned kin-
ges and papistis shuld wey wode and ta-
me their fierce furpe vpon the sely weak
members of cryste. And besides this/ for
that euen of them/ which shuld defende &
nourish chirches/ the poze congregacions
shuld be persecuted seduced and polluted
with images/ false doctrin/ cruell slaugh-
ter of saintis and with almaner prodigi-
ous lechery & lustis/ we must knowe that
of these scadis/ stories do shewe þe Mahu-
meti poyson and the popis pestelente re-
ligion to haue had their beginings.

When Arabia and Egypt and the Ro-
me chirche were . . . and tozue into ma-
ny monstrose doctrines and sectis/ then
the confusyon of sondry opinions and of
superstitious semely ceremonies & rites
did moue light men to cleue to/ and folo-
we their false doctrine cloked and colou-
red with hypocricye and apparent chosen
holines. And therfore daniel lykeneth bo-
the Mahumete & the pope vnto that hor-
ne which hath many eyes/ that is a fay-
er decent semely shewe of vward deuo-
cion (as they sey) of laudable rites and
gods holy seruice. After this/ as the tur-
kis powr encreased/ so did the popis au-
torite and false doctrine take place and
sprede ouer all crystendom/ so that as the
Q. III. worlde

The exposition of

world was & is corrupt with their false religion/so is it/and shalbe greuously plagued with the same two forked hornes for their idolatrye/ for their worshipping of ded saintis/and for the prophaning and filthefying of the holy souper of the lorde and for their stinking wyue les chastite.

But see now howe the tymes agree. It was decreed of the transubstancion (as they call it) in the yere of cryste 1215. No- centius the thirde being pope. Which decree hath confirmed the most horrible prodigiose idolatrye that euer was. And and after in the yere 1250 begane Mthomas kingdom to prosper. And so shortly after this idolatrye once confirmed/his kingdom begane to aryse and encreased aboue all other regions and brought forth weapons ayenst the west parte of the worlde to punish the filthei spottis of the romish church. So that as sone as this idolatrye of the .M. begane to be confirmed of the pope/the turke powr did encrease to skourge it in cristendom/and shall yet more and more growe and preasse vnto this idolatrye of the .M. be take quite awaye. This othoman being the great turke enlarged much the turkis dominion/out of whose blode all the kinges of the turke sence vnto this day haue reigned

the seuenth Chapter.

125

ned and taken their originall/to whom god geueth strength and powr to punish all cristendom for their idolatrye in the .M. / for their false inuocation/and other abominacions whiche require another Debucadnezar/euen the turke to punish them.

But yet is there added this consolation. Where Daniel significt that there shall neuer be the fyft monarchie. And therefore the turkis powr shall not be lyke the Romane empyre to destroy all Europe. For as ye see the popis kingdom to fall when he thought himselfe moste secure and highest: euen so shall the turkes imperie faile and encline when he shall come to his highest thinking himselfe to conquire all and to raigne alone for euer/then shall his halftyme come vpon him with a sodde fall in the middes of his course. For then shall the moste glad day beginne to shyne/ in whiche the sone of god shall steepe & dead geuing to his church eternall lyfe and gloze/and casting all the vngodly into euerslasting torments. These same things be spoken of Babel and Magog in Ezechiel and in apoca. 20. For Ezechiel saith that Babel and Magog after they haue done their mischeif in destroying & slayinge/then shall their selues at laste be

Babel magog.
Ezechiel.
38. 39.

The exposition of

Be destroyed in the mountains of Israel.
Which albeit/it may be vnderstande of
the laste iugement/yet I thinke it to signi-
fie the bataills which the godly haue and
shall haue in this laste olde age with the

Where popisshe emperours kinges and turke, w
ar þ mo. all shall be ouercomen in the hillis of Is-
untaine rael/that is/in the places where the chir-
of israel. che of cryst dwellthe in which the gospel
is preached and receyued, and the peple
truly in the faith of the sonne of god one
onely mediator call vpon their heuenly
father. For the pope and turke shall not
be ouercome but by the sone of god fight-
ing for his churche as ye shall see it cler-
lyer in daniel 12. chapt. saying. Michael
(which is cryste) the great capitaine shall
stand forth for the defence of the peples
childen. But bothe in daniel and in Eze-
chiel there be prophesied many great de-
structiones. Which with all our hertis we
beseeche god to mitigate in cryst. Hitherto
Philip Melancthon.

The. 8.
Chapt.

This cap. is a prophetic of the monar-
chie of the Perses to be translated to the
grekis & Macedones/Wario their kinge
slayn by Alexander/which dead/anon þ
Monarchie of the grekis was diuided in
to 4 cheif kingdome that is into Mace-
done/Egipt/Assiam and Syriam. And at
laste

the eight Chapter.

126

laste in the Syriake kingdom there arose
Antiochus epiphane which being of all
enemies the moste cruel tyrant/scourged
the iewes/and was the figure of our antt-
cristes. In all these heuey and bloody mu-
tations of kingdome and troublous ty-
mes, God wold comfort his peple lest in
the middis of these afflictions and offen-
dices they shuld despayre. Let vs hear þ
text.

In the thirde yere of praigne of hig
Belshazar there was shewed a vision vn-
to me Daniel/after this former vision is
in my vision looking aboute me/methought
I was by the floude Eule.

Nowe daniel being out of þ kigs court
of babylon in the londe of persie in a castel
called Susie/by the floude Eule seeth a
terrible vision. Susie was the head cyte
of Persye/so called of Rosos/otherwise
called persopolis/there in was king Ty-
rus his cheif palace 140. fowrlongs abou-
te. Of the floude Eule hauing his head
spring in Medis runing about the castel
or tower of Susie writeth the pliny in his 6
boke 27. chap. Daniel saw this vision by
the floud whose waters lyke as the later
waues thruste forth the former sources/
euen so shall one tribulacion and persecu-
cion succede a nother continually as long
as

At the
floude
wherfor
visions
be sent.

The exposition of
as crysſe churche dureth and the goſpel
be truly and ſrely preched vnto cryſis co-
ming. Wherefore it is neceſſary the chr-
che to be counforted and taught leſt amo-
ng theſe greuous afflictions and heuey
perſecutions ſhe fainte and deſpayer. Al-
ſo it behoueth vs to be warned that we
might know the cauſes of theſe plagues
and ſo to eſteem them. And therfore ſayth
daniel here/that for the ſinnes of the pe-
ple/was Antiochus ſent ſo cruelly to pu-
niſſhe them as ſaith Paul. Becauſe men
loued not the truth he now preched to the/
therfore ſhall god ſende them mighty il-
luſions making them to beleue lyes. The-
ſe heuey threatis ſhuld moue vs diligent-
ly to receiue and conſerue the true doctri-
ne now offered vs, leſt god ſuffer yet a gre-
ater derkenes and greuouser plagues to be
caſten vpon vs. It ſhalbe therfore expe-
dient to behold the horrible deſtuccions
and cruel afflictions done vnto the iews
by Antiochus, that we might haue conſo-
lacion/leſt we fal and deſpeter ſeing the-
re be many lyke Antiochus nowe execu-
ting lyke tyrannye and cruelty ouer chr-
ſtis floke.

Text.

¶ And myne eyes lyſted vp/lo I ſaw
a ramme hauing two hornes ſtanding be-
fore the floude whiche hornes being very
long

long/ yet was there one hygher and lon-
ger then the tother/and in the extremest
parte it did ſhote forth moſte proudly.
This rāme I ſawe running with his hoz-
nes ayenſt the weſte/and ayenſt the noz-
the and ayenſt the ſouth ſo that no bea-
ſtes might reſiſt him/nor be deliuered frō
out of his powr: ſo that he did what he li-
ſted and weyed great in doing great ac-
tes. And whilis I conſidered lo I ſawe
an he gotte coming fro the weſt vpon the
face of al þe erthe/nether lyted he vpō the
erth. And this gotte had a forth ſtretched
horne to be ſene ſtanding betwixt his e-
yes. He came vnto the horned ram whom
I ſawe ſtandind before the floud & with
a mighty violence he ranne ayenſt him.
And I ſaw him come euē to the ram/where
in his hotte fury he ſmitte the ram/&
broke bothe his hornes, for the ram had
no ſtrength to withſtande him ſo that he
ſmitte him downe to the grownde & trode
him vnder his fete/& there was non that
mighte deliuer the ram from him. Then
did the gotte right valeant grete actes &
was mightely & highly magnified/and
when he was in his moſte ſtrength and
powr/his great horne was broken/in who-
ſe place there grewe forth 4 hornes pro-
cedinge ayenſt the fower partes of the
world.

The expostion of
 world. And out of one of them there went
 forth a litle horne which weying grete
 did proude and cruel actis ayēst the south
 and by east euen in the most amene and
 pleasauntlonde. And then he stretched
 forth himself ayenst the beutiful hoste &
 company of heuen/and of this celestiaall
 company and also of the starris he threw
 downe some of them to the erthe and tro-
 de them vnder his feet. yea and at laste/
 euen ayenst the self empyre of the hoste
 with great arrogancye he lyfted vp him-
 self with crakis and boastes so that therby
 the dayly perpetuall sacrifice was taken
 awaye/and the seat of the sanctuary of
 god was subuerted. And the heuēly hoste
 with their dayly perpetuall sacrifices we-
 re geuen vp into his handis for their syn-
 nes/and he scourged down the trewth to
 the grounde and cōmitted this cruel mis-
 chiefe prosperously.

When the Babylony^{ng} kingdome was
 now at an ende/ and daniel had sene the
 Perses to haue the empyre / this vision
 was shewed him/to the intent he shuld te-
 che his churche how that both vnder the
 Medis and Perses the conquerers of Ba-
 bylon/and also vnder Alexander the con-
 querer of the Perses/ and at last vnder
 Antiochus that Anticryst and scourge of
 the

the Jewes/shulde be persecuted and pla-
 ged. For tremely because the peple euer
 loneth more the peace & ease of the worl-
 de then to study to lyue after goddis pre-
 cepts, the spring of all peace/therefore is
 this crosse shewed them to be suffered &
 caryed vnder these kingdome then to co-
 me for breking of gods commandemēts/
 that god according to his threatenings
 might be feared/and Cryst accordinge to
 his promyses might be wayted fore/& his
 coming prayd for to god. This vision is a
 prophete of the sprysinge and fall of the
 kingdōs of Cyrus/ Alexander/ & Antio-
 chus the very pestelence of the Jewes.

The Ram standing at the Persis flou-
 designifieth Cyrus the duke and leader
 forth of the Persies. He is called the two
 horned/because he led forth the hostes of
 both the Medis and Persies. For his ii.
 hornes signifye these two hostes. This
 Rammis greatest hyghe horne signifieth
 Cyrus king of Persie/the hayer at last
 of all Medes/yea and made the king of all
 the kingdome. This Ram to runne with
 his hornes ayenst the west/north & south
 signifieth him comen from the east out of
 Persie to haue faughten ayenste all men/
 that is to weyt ayenste the Arabies and
 Egypcions which lye south ayenst the

Of the
 ram is
 was the
 Persie
 kinge.

Assy.

The exposition of
Assyriës/and Palestynes lying west from
him and ayenst the Eldions and Capado-
cies lying north. No beast to might haue
stande ayenst him/signifieth him beinge
king of Persie to triumphe and haue the
Victory of all other kingdōs. To do ther-
fore what he lysted weying so great a vi-
ctour/signifieth the kingdom of Persie so
prosperously to haue had succeeded/that
Lyzus as it is red) gouerned. 120. prouin-
ces/whose Monarchie dured about. 200.
yeres. Now whether this Ram was fygu-
re to any of oure present crysten realmes/
let the diligent obseruers of tymes states
and realmes loke and they can espye it:
whyles we treat and talke of the Gote/
that is of Alexander king of the Grekis.

Here the Gote/as afore the Leopard
The Gote signifye the same king/euen great Alex-
ander. The nature of these two beastes
Leopard agre well with the properties of the kin-
der. ges of Grece. The Gote maye well cly-
The pā-me and skip. The dukis of p Grekis were
ther is p baleant both in counsels and in their bu-
samc. sines decreed swiftly to be performed.
A gote In counsell geuinge/in deliberating/in de-
is a flin cerning thinges delybzed/in thinges de-
king le- creed spedely to be finisshed/in espyinge
cherou- an apte occasion/who were more ingent-
se beaft, onse and clearer witted then Philip and
Alex.

Alexander: But as p Leopards or spot-
ted pantheres/albeit they hunteoute all
beastis and feare no darte nor spere (for
they smyte them of with their swiftnes)
yet with wyne are they made drunken/&
then aftir their lustes one leapinge the
other made weary are thei taken. Euen so
the kings Philip and Alexander ouerco-
ming all and nothing fearing/they were
so ouercomen of wyne and lechery that
the one was destroyed of Voluptuosnes/
and drunkenes kyllled the tother. The leo-
pards be desyerouse of wyne/and therfo-
re there hunters powerforth wyne nyghe
their haunted places/and a certayn spa-
ce of/they set downe p hole great vessel
full of wyne/the saour whereof draweth
the pantheres or leopards (for both be one
saue the pardus is the male and the pan-
ther the female) oute of their dennes/
which when they haue all drunken oute
and be made drunken/thei playe their lu-
stis togyther /so that at laste they made
weary fall downe to sleap. And then come
the armed hunters and take them. Euen
so haue ther bene many baleant/prudent
princes/But in cōclusion by lustis/intem-
perance and dzōkenes they perisshed de-
stroyd wretchedly. As were Philip and
Alexander / and aftir them Demetrius
R and

and

and now

The exposition of
and the later Philip/which thinge hath
happened to many men sence/ & it chaun-
ceth yet to many. Noble Valeant princes
fortunat in all their assayers/warres/ &
Victories neuer shrinking nor flying bak/
haue there bene/which at last haue bene
cowerdly broken & casten downe of their
owne lustis & haue had a miserable tra-
gi. ende/their nature befoze clene chan-
ged/and themselves deformed and de-
stroyd in their owne fylthy drunken leche-
rous lustis.

The de-
scriptio
of Grece

Also let vs see the description of the
lande/ for that this Gote came from the
west vpon the face of all the erth and at-
teyned or lyted not vpon the erth. Which
signifieth Alexander coming forth from
Grece to invade estwarde & then south-
warde & at last northwarde in short space
subdewed all the world vnto him. To not
toucher nor lyte vpon the earth it is sayd/
because he beginning in his. xv. yere/did
in a maner flye ouer all the worlde & was
made the emperour of all the worlde in the
xvii. yere of his age/wherin he dyed
not for age nor in victorie but with Volu-
ptuosnes and wyne was he oppressed.
Wherfoze that prominent great horne of
the Gote in his most strenght broken of/
signifieth the mighty power of great A-
lexan-

the aight Chapter.

130

Alexander smyten downe in his chiefe flo-
wers. Whether ther be yet anyliche Go-
tis/let their fortune declare them/ & the
clere eyed obserue it. But whom did he so
smyte with his horner Verely euen þ ram
before the floude. For as in floudis one
sounge soupeth vp & deuouteth a nother/
euen so one of these kingdoms deuoured
vp a nother/the later swallowed vp þ for-
mer. And how the Persik kingdome was
translated to the Grekis/and the Greke
empyre of Alexander diuided into þ Ma-
cedonys/ Syriac/ Asiatic & Egypt king-
dome (which all/ Daniel by all his wor-
des of the Ram and Gote will teche) it is
plentifully described of Diodoro/ Cur-
tio/ Justino. &c. Now to the lytle horne
sprongen vp out of these. iiii. hornes/that
is to saye/ of Antiocho Epiphane.

An apte
similitu-
dine.

The lytle horne signifieth Antiochum
Epiphanem descendinge out of the stock
of Seleucus holdinge Syriam after the
death of Alexander/ whiche after this
ways came to the kingdome. Out of Se-
leuco was borne Antiochus the greate/
which had these. iiii. sones/ Seleucū/ An-
tiochum Epiphanem/and Demetrium.
And when Antiochus the greate warred
with the Romans and had left in hostage
or pledge Antiochum Epiphanem & De-
metrium/

Of þ lyt-
le horne
Antio-
chus E-
pipha-
nes.

R. ii. metrium/

The exposition of
 metrum/ he dyed in Syria/ he left his son
 ne Seleucus after him/ no king but a foo-
 le/ wherefore Epiphane knowinge of his
 fathers death/ gotte himself secretly from
 Rome and came into his fathers kingdo-
 me/ & his vnapt brother dead/ he entred
 the kingdom in the .137. yere after Alexan-
 ders death/ witnesse the .1. chapter. of the
 first of the Maccabees. This Antiochus
 was of Catalinaris crafty witte. Where-
 fore daniel here propheteeth that by An-
 tiochus Epiphane the southeste (euen
 the most pleasant lande of the Jewes/
 shuld be skourged and plaged/ which is
 called zebay in Hebrew for his fertilitye/
 that is the beautye and flowz of all landes
 euen as the Jewes/ for the true worship
 of god deliuered them by Moses and the
 prophetis/ are called the beautifull orna-
 ments hoosers or companies of heuen/ as
 be the sonne mone and starres. He skour-
 ged the south/ when he inuaded Egypt
 makinge bataill against Ptolome the el-
 der/ his sisters sonne being king/ and com-
 pelled Alexandria to flye for socoure to
 Ptolome his yonger brother. But howe
 senators of Rome despyred of his brother-
 ne expelled false Antiochus out of Egypt
 by their ambassadour Popilius/ ye shall
 see it in .34. booke of Iustini/ & partly here
 after

the eight Chapter.

131

How Antiochus skourged and plaged
 that pleasant desyred lande/ threw down
 the starres into the earth and destroyd the
 holy habytacle/ in the first and .11. of Mac-
 cabees / it is so clerely and cruelly ex-
 pressed / that I abhorre and tremble not
 onely to speke/ but also to wyte any more
 of this bloodye beast. But right heuily de-
 sines abyde them that euyl deserue/
 which thing I maye confirme by the ex-
 ample of Antiochus the very image of An-
 ticrist. For when he inuaded & destroyd
 in the east parties (as daniel here pro-
 pheteeth) and not onely from the besage
 of Elymaid of Persie/ he was with the
 great heuyness of his mynde repelled and
 put bak/ but also when it was tolde him
 his capitayn Syriane with his host to ha-
 ue fledde/ he fell into so greete a sy-
 keness and thought/ that before his death
 he confessed himself therfore so greuous-
 ly to be plaged and so compelled to dye/
 because he had so spoyled and destroyd
 the temple of Ierusalem and so cruelly skour-
 ged the Jewes. For it was not enoughe
 for him thus to persecute the Jewes and
 subuerste all their lawes / holy rites and
 godly ceremonies and sacrifices institu-
 ted of God/ but he wold arrogantly blas-
 pheme god himself/ suppress his trewth
 R.iii. with

1. mach. 1
 2.2.
 Macc. 5.

1 mach. 6

The expofition of
with all his diuine sacred ordinances,
yea and he prospered in his mifchief.
This miche be fayd for the pze face of the
prophecy. Now heare the interprzter.

Text. And I hearde an holy one fpeake
faying vnto a certayn meruelouse ex-
cellent one. How longe fhall this vifion of
the dayly perpetuall facrifice and of the
blasphemofe synne which is the caufe of
this deuafacion and deftruccio endure/
that both the holy sacred temple with all
his facrifices and the Jewes fhall be thus
troden downe: And he answered me. Af-
ter two thousand and. 300. dayes which
is. 6. ye. containe the daye and night / fhall the ho-
res. 3. mo-ly temple be reftored to the iust and law-
neth a full vse. And whylis I daniel beheld the
23 dayes vifion defperouse to knowe it / lo there ftoode
before me one lyke a man. And I hearde
with in the floude eule the voyce of a
man crying out faying: Gabriel / teach
this man this vifion. Then he came vnto
the place where I ftoode / whose coming fo-
nyghe me / made me fo afrayd / that I fyl-
downe flat on my face. And he fayd vnto
me: Attende and perceiue thou fone of
man. For this vifion fhall be fulfilled in the
laft tyme (or in the ende of the captiuite.)
And whylis Gabriel thus fpake with me
I fpydowne grouelinge as one had bene
ouerco

the aight Chapter. 132
ouercomen with great fleep. And he toke
ching me / lifted me vp ayen into my ftan-
ding. And then he fayd: Beholde / I fhall
teache the what thinge fhall come when
this wrath is finiffhed / for it fhall haue
an ende at the tyme pze fied.

Daniel calleth the interprztor of the
vifion / a meruelouse excellent one. As I
fay calleth cryft a meruelous one / a coun-
feller / &c. Here therfore he asketh this
meruelouse one which was cryft appe-
ringe lyke the aungell Gabriel (fo called
for his meruelouse excellent ftrength)
how long & peple of god fhuld be fo shou-
ged and persecuted of Antiochus / which
was the figure of oure Anticryften Antio-
ches and lytle horne crept vp in the Ro-
mane imperye / and fo confequently what
affliccions hang ouer the churchees of cryft
to the worlds ende / for it is manifef that
whatfoeuer the aungell tolde before of the
heuey affliccions of the Jewes / the fame
be now verified and done vpon the chir-
che of the gentyles / which thinges fith
they be past / it is no dowe / but the reft of
the vifion is in fulfillingge now / and fhall
be euery daye fulfilled vpon vs tyll cryft
become to iugement. This meruelouse
one whose name is hiddyn / is cryft Iefus
the fone of god / which euer from the be-

wrath is
& captiue
te of Ba-
bylon & of
Antioch
I fay. 9.
Gabriel
& ftrength
of god.

Cryft is
& merue-
louse
one.

W. ill. gining

The exposition of
 Mat. 28. gining hath bene present with the godly
 as he now is present and shalbe / vnto the
 worldis ende. For the kingdom of cryst is
 cryst himself present with his worde and
 spirit counfortinge vs / certifyinge vs of
 the calamities to come / hearinge vs cal-
 ling vpon him / governing oure thoughts
 wordis and workis by aungels / so that
 death troden downe we mought haue ly-
 fe eternall. This is my couenant with
 Isay. 59. them (sayth the lord) My spirit which
 is in the / and my wordis which I haue
 putte into thy mouth shall not go fro thy
 mouth / nor from the mouth of thy seed
 whylis the world stande. For where two
 or. iii. be gathered togyther in my name /
 I am in the middis of them. For because
 therfore that vnder Antioche the chirche
 shulde be so miserably and torne /
 and Gabriel the fauor of the chirche
 asked how longe that calamite shulde en-
 dure / therfore cryst answereth. 2000. and
 300. dayes / that is. 6. yeares 3. monethes
 and. 20. dayes / that the godly readers of
 daniel might haue confort in that perse-
 cucion / and be answered Antiochus that
 blast of the deuyll / be yend that tyme to
 rage no farther. For euē so came it to pas-
 se as the booke of the Maccabees testifie
 For it may be shewed / p image of Iouis
 olympi

the eight Chapter. 133
 olympi to be set vp in p temple in the yere 1 maca. 7
 145 after the deth of alexander p moneth
 of Nouēber & then was Micanor ouerco-
 men and slayne in the yere 151 in februa-
 rie called adar vnto the which adde de- Adar.
 cember Januarie and februarie with the
 odde dayes and thou haste the luste nou-
 ber. And in that he saith / the morning &
 euening / he vnderstandeth the naturall
 daye as it was first created containinge
 the night and daye togyther.
 I shuld in the begining haue tolde ye
 the occasiō of the calamite: but it cometh
 not out of ceason what so euer profitteth. Chap. i.
 Wherfore as it is cleare in the i boke of
 the Maccabe God to haue had fore sene 1 maca. 2
 by. 137. yeres / Antioche to be the scourg of
 the Iewes and the autor of thir afflictions
 for the sinnes of p peple: euen so is it play-
 ne in the 2 chap, God also to haue had se-
 ne before the ende of Antioches pestilen-
 ce / to be Matathias and the Maccabees
 So that there is nothing done vpon erth
 but god knowth it before: nether willet
 he be any thing to know before but that
 he afore saith and telleth it be to come
 Wherfore let vs namely counfort our sel-
 ues in this / that our meruelouse one / cry-
 ste here saith vnto gabriel the mā of god /
 bidding him to expoun the vsiō to dani-
 el

The exposition of

also desyrouse to know it what it mought signifie / for because it pertaineth to the laste dayes. For it signifieth cryste / vnto all men desyering to vnderstand prophesies / euer to sende some that will reach hit that is sominded towerds God as was daniel affected towerds cryst & his aungel when this vision shuld be declared.

Nether signifieth it els / daniel to be conserued by his worde to be lifted vp and refreshed of the aungel / then cryste by his aungels the ministers of his word to this entent to animate the timorouse and to strengthē the weake that thei shuld with the prophetis wordes shewing cryste the sauior refresh and confirme the churche pressed vnder the crosse. Wherfore let vs geue thākis to crist / for that he neuer sleapeth whilis his churche is in persecuciō but is euer awake to deleuer vs in his name callinge vpon our father / whiche is confirmed by the example of the Macabees.

Text.

The ram which thou sawest with two hornes is the kinges of Mede and Persie. And the rougher heare gotte is the king of the Grekis. And the great horne betwixt his eyes is the firste king which broken / there stode vp. 4. in his place / w^{ch} at the 4 kingdomes to ryse vp oute of the same

the eight Chapter.

134

same nation but none of them lyke him in strength. And in the ende of these kingdomes when synne and iniquite shall preuaile / there shall stand vp a king / shameles and subtile. This king shall be mighty strong / but not by his owne powr. And he shall woundrefully wast and destroye and shall prospere mightly in his actis. He shall make away and destroye grete & mighty men / yea and the faithful good peple to. And by his crafty subtyltie he shall expede his affaires prosperously thorough deccytes. He shall in his owne counsaight take great enterpryses vpon him & be magnified. And himself strengthened with great riches shall destroye many men. Also he shall resist the most high prince of all / and the without manis handes shall he bealto broken.

Antioch the figure of our

Now is the vision declared to Daniel by the aungel / at the commandement of the sonne of god. But certainly it is said and prophesied of our present anticrists bothe spirituall and seculare playing antioches parte euen this daye. For that anticriste Antiochus ouer the iewes prestigured our anticrystes in the ende of the worlde ouer the gentils. The occasion of the destruccion of kingdomes by Antioche and anticrists / at the obominable synnes

of

warde and violence & the popes kingdō kingdō,
constituted by fraude and supersticion.

Antiochus compared with Anti-
criste: by Draconites.

Daniel gods painter wolde by the de- Antic-
scription of Antioche/prefigure vnto his shame.
the maners of Anticriste. first of his vn-les face,
shamefaced face for that he was & is the
moste impudent despyser of god and the
fiercest bolde beast to persecute and to be
contrarye to his worde as be the two son-
nes of antioche this daye/the turke & the
Rome bishop in his hornes/p most shame-
les pestilent persecutors and condemp-
ners of the gospel of god/for arrogantly
dare they do what they liste contrarye to
gods wil. Of his fraude is he described,
for as that subtyll fraudulent fowe Antio- his frau-
chus craftely circumvented egypte & Ju- des.
deam/euen so be the false turke and his
subtyl serpent the pope the two crafty
marchants with their false fayned wor-
dis & deuillish doctryne to peruertere al mē
not of their owne powr/but of other me-
nis. For Antiochus was so mighty ouer of other
Judcam/by the falsshed and vnfaithful-
nes of the bisschops of the iewes and by his powr.
vain leuite of the peple as it is redde in
the Maccabees. And euen so these two
betherne (albeit vnylike in profession) the
turke

The exposition of

of the peple & of their emprowes & prin-
ces. for as before crystes first cominge/
for the synnes of the iewes God stered by

2 maca 5

Antioche to skourge the/euen so now for
the contempte of the gospel/god befor the
seconde coming of cryste hath stered by

2 thes. 2.

The sin-
nes of p
world ar
the cau-
ses of an-
tichrist.

oluz antichristen Antioches as cruelly to
persecute the crystians as euer did An-
tiochus the iewes. For where the text

sayth: when synne and wickednes is pre-
uailed and hath the ouerhand/what els
folowith then the contempte of the worde

and the synnes of the peple/to be the be-
ry causes of bothe these skourges/that is
to saye bothe of the iewes Antioche and

of the crysten Anticristes: Albeit by Anti-
crist/be taken al that resiste and persecu-
te cristis worde: as Ioan said in his tyme

to be many anticristis. But because this
prophecie sowerth to be spoken of the king-
dom of Antioche that is of anticriste ne-

ther be there any kingdōs vnder the son-
ne more contrary to cryste/then Gog and
Magog/that is to witte the Mahumetli

hast and the false prophete of rome with
his 10 secular hornes: with weping tea-
res truly saith Doctour Ioan Draconi-

ferēce of tes: do I tremble and quake to speke it,
That vnder the name of anticrist/muste
& popis be taken the Turkis kingdom gotten by
swere

The exposition of
turke and the pope/gote and constituted
their kingdoms by other men's power and
might. The turke at first by the mighty
fraudes of mahumete and the pope by the
power of emperours bishops cardinals kin-
ges and his owne subtile superstitious
hypocrysy and chosen holines.

And now therfore shall ye note that
by the counsell & mischeif of the bishops
Anticristis seat shall be translated and to-
sed from the ecclesiastical chayer of Rome
vnto the secular emperours and kings
trones as the story figured in that secu-
lar and anticriste Antiochus/which was
out of the stoke of the emperour of the gre-
kes called Seleucus and helde the king-
dom of Syre And begune to raigne in the
137. yere after the deth of Alexander/as
witnesseth the first booke of the Maccabees.
This hath euer ben sene in all stories.
That the emperours and kings will at-
temper vnder and bowe all religions and
belifes vnto their owne profit and plea-
sures. As when Antiochus knewe the ie-
wes for their religion and faith not glad-
ly to suffere any heithen king to be their
gouerner/he first studied howe he might
destroie their faith and subuerthe their re-
ligion and so to become their kinge. For
he iuged all religions besydes his own to
be

the aight Chapter. 136
be vayne and false/whiche beinge in this
proud temerarious iugement conceiuing
of himself to haue auctorite to chang me-
nis faith and gods religion/fyll into ma-
ny carnall lustis filthines ambicion and
into all kynd of greuous crimes casten by
of god to fight boldly ayenst god himself
euen to bring Iudeam into bondage and
to abolishe all the old doctrine of the pro-
phets vnto the whiche his proud purpo-
se the vngodly wickednes of the bishops
ministred diligently this occasion. For
when the godly man Onias was bishop
of the iewes/his brother Jason went to Onias.
Antiochus in the beginning of his raig Jason.
ne and gaue him money to destroie his
brother Onias and to geue him the bys-
shoprik. And by a lyke fraude there came
the third man Menelaus and he pluckt
the bishoprik from Jason/whiche bishops
brought in the greke prophane filthie op-
playes into the cite of Ierusalem to do an-
tioche pleasure/ther trode vnder fote &
contempned gods lawe and conformed
themselues vnto the most filthie court-
ly prophane facions of Antiochus drow-
ned in all excellen pryde, dilicate and soft
lying and in all the heithen maners. Af-
ter this/was menelaus slayn/whom the
bishop Alcimus succeeded which was al-
so

The exposition of

so a pestilent ennemie to the Maccabees.
These obominable crimes of the bishops
were the seedis of all the miseries & cala-
lamitis of that tyme/as thei be nowe.

antichrist
descri-
bed of
his ba-
pacion.
Nowe returne we to the comparison of an-
tiochus with Antichrist describing him of
his incredible destruccion. Which howe
he destroyed the peple of god/as we cannot
reade it without grete dolour woulde in the
Maccabees/euen so not without weeping
teares do all christen men nowe fele it how
the cursed turke abolisheth the diuine
scriptures/and the Romishe bishop (the
lorde god renyed which hath bought vs)
bringeth in his dampnable sectis as pe-
ter witnesseth. Nowe see what good suc-
cesse and fortune he had in his mischeif:
which prosperite therein god gaue him to
shonre the peple for their sinnes. And
out of the same spring and well it is clea-
re that the prosperousse successe of the tur-
ke and of the pope floweth/as Paul wit-
nisseth/affirming god to geue them effe-
ctuouse errours & stronge illusions to be-
leue lyes. He is also described of his op-
pression of great men and of the holymen.
But wherfore permitteth god him so to
do: Merely because he hateth sinne whose
grauite we see not/& will mortifye vs w
the crosse: neither was the worlde at any
tyme

the aight Chapter.

137

tyme worthel to haue any holy man long
to dwell in it. Wherfor this serpentin seed
Antiochus must nedis/to his paine/fele
p mighty faithful of the churche/by their
faith and prayers to be stronger then all
the emperours popes kings deuils & dea-
thes. An example haue ye of those 7 bre-
therne with their mother. What meruell
then is it/if these two handis of antichrist 2 maca 7
the pope and the turke persecute, destroy,
and kylle the mighty prechers & holy faith-
full of the churche? Se yet the successe of
his deceitis and fraudis and behold his
pryde therein. Because Antiochus Mahu-
mete & the pope se so good successe of their
false lerning and fraudis wherwith thei
and their bishops doctours and false a-
postles bewitch & inflame the emperours
kings and their mighty magistrats of
the worlde to persecute the congregaci-
ons of god/thei be extolled in themselves &
ar become so grete contemptners of god &
his worde as the 10 and 73 psalmes de-
scribe them. Also he destroyeth many with
his grete benefices and promotions. For
many men be not onely by his prosperose
successe deceiued supposing it to be diu-
ne and perpetuall/but also because thei
be bounde to him by giftes and benefits/
thei be as it were fylles takē with a swe-
te

antiochus
was de-
ceitfull &
proude.

antiochus
destro-
eth with
gifts.

The exposition of
 the beyght. Forso did Antiochus craftely
 retrain in office these bishops Jason me-
 nelaum Alcimum & sicke other with his
 benefites & bishoprikes as longe as he lis-
 ted. And do not the pope / yet a greter fren-
 de to the turke then were then the bishops
 to Antiochus / a greter frende I say of the
 turke then of any faithfull precher / binde
 empowres and kings the patrons of his
 wicked kingdom vnto him with large gif-
 tis diuine titles commodities ryches di-
 gnities and plesurs retained and haught
 as fishes with the beyght: Of his blas-
 phemie. To resist the prince of princes / is
 to be extolled aboue euery thing that is
 called god / that is to weite with his huma-
 ne tradicions actis articles and swerde
 to oppresse the professours of the gospel.
 Iuge thou after the scripturs and thou
 shalt see no difference betwixt Antio-
 chus / and his successors the turke & the
 pope / sane thei were not all in one tyme /
 but know one / & thou knowest all for thei
 be so lyke as one eg to a nother. At laste
 Daniel describeth him of his departing.
 For the workeman is worthe his rewat-
 de. As before crystis first coming / Antio-
 chus not touched with manis hand but
 with the hand of god / therfore dyed with
 alto late repentance because he so cruelly
 destroyed

antiochus
 a blas-
 phemer.

The end
 of antio-
 chus.

the aight Chapter. 138
 destroyed the peple of god and their temple / imach. 6
 euen so before cristis second coming / this
 wicked forlorne childe shalbe reueled and
 with the breath of the lordes mouth de-
 stroid: that is / the erreours of anticrist the 2. thes. 2.
 pope and his kinges and empowres shal-
 be disclosed and repichended by the doc-
 trine of the lame and gospel / so that all
 the holy faithfull shall abhorre them and
 fall from them, non to cleane to them but
 the dampned wretches. Paul confirming
 the same / saing. Thei shalbe all condemp-
 ned whiche beleue not the trewth but de-
 light in vnrightheysnes. Hitherto haue
 we compared Antiochus with anticrist.
 And nowe albeit the lorde in this our ty-
 me skourgeth vehemently the kingdom
 of anticrist with the gospel / yet shall not
 his kingdoms altogether fall before his
 laste iugement / as Paul affirmeth saing.
 He shall destroy him with his cleare and
 bryght cominge. And in the Apocal. The
 false prophete shalbe caste into the doun-
 ring botomles pitte. Whoso therfore is
 wyse let him auoyd out of babilon / that
 is let him fall from anticriste. Nether fore
 feare let vs not forsake the profession of
 the gospel / for the persecucion of the anti-
 crists. For beter is it for cristis sake to dye
 then with anticrist to lyue vnto the ende.

S. II.

Now

The expofition of

Nowe returne to the description of our
anticristen Antioches in the text where
be many particles hauing very heuie &
terrible significacions or tokens to come
ouer them/whiche euery diligent reader
by himself may consider if he beholde our
present dayes.

the text
at 12 Ber-
se. **I** The trewth (saith Daniel) shall be
troden vnder fote vpon the erthe.

For now we see the bishops and their
sworne secular sort to defende ayēst. their
owne consciences the most manifest cri-
mes impieties and all abominacion/ag
be their vngodly abuses of wiffes/playn
idolatri/worshiping of dead seiants/sto-
kes & stones/wyueleffe vnchaste chastite
whoredom and all maner prodigiose le-
cheries. Wherfore it is plaine that they
moke and blaspheme the verite/cuen cryst
and his rightwis making and trede down
the trewth vnder their sinfull fete. Of
these bothe secular & spirituall anticrists
thus saith the text.

I There shall stand vp a bolde vn-
shamefaced kinge euen the very blaphe-
mose arrogant cotempner of god/he shall
be subtyl fraudelent vnderstanding how
to satisfie his couetouse and libidiose
lustes.

This kinge shall grow vp and obtaine
his

the eight Chapter.

139

He wilked pleasures/non suis vices/not
by his own power & strengthe or learning/
but (as did Antiochus) rob the temple by
the frauds of the bishops/and by the in-
constant leuite of the peple. And about al
mens estimation he shall waast and con-
sume infinite ryches of his owne & other
menis. He shall abolish the true worship
of god and bring in idolatri causing it to
be spred ouer all: he shall nosel his peple
with halthen rytis and ceremonies.

And he shall haue great successe & for-
tune. He shall slaye many godly men/and
wyn many men with great giftis/ryche
bysshopriks and benefices and fayer pro-
myces/whom when he hath taken with
his easily bely beightis/he shall reteine
them in seruice to augment his profits &
to satisfie his lustes and pleasures in en-
creasing his riches dignities titles and
his owne carnall affectis.

I But at last without handis shall he
be destroyed. Text.

Antiochus was not slayn of the iews/
but as he prepared himself vnto a newe
bataill/being at home fyll down out of an
high place and hurt himself vnto dethe
as write some writers. And this heuie
chaunce was because he saue his owne
peple and all other nations fall from him

S.iii. which

The en-
de of An-
tiochus,

which hated him for his cruelty and despised him for his beastly lyvinge. For he which shulde haue bene graue sober and sadde wolde daunce and dalye amonge mommers and maskers in opyn taernes & stewes. He wold drinke dronken among whores in euey comon howse and skater money in the strates / so that of many men / he was nomore called Epiphane noble and clere but epimanis that is to saye / mad oz out of his mynde.

Now conferre me the image of Antiochus vnto oure seclare emproures / kinges popes and bishops / which studeing to raigne aboue all in all welthy pleasures / contend to despoile those princes which wold receyue the gospel: and they scinge all powres both rulers and peple cheifly to be holden with supersticion / lucre and profits / craftely therfore they deuise and inuent worshippinges and seruices which they know men will wonder at / and sone delight therein / and menis myndis miche to be moued at these their prodigiose pratyses and apparent deuocions with admiracions in their viwes therby to meryt almaner goodnes as victories advantages and prosperose success / lucre & good fortune in all their affaires. And because þe wyked soule cannot wryt for helpe from
god

God only / therfore it scheth many Gods and sicke as they thinke will be sone pleased. And for this cause is the worship and inuocation of dead saintis very despyrse and accepted / sone perswaded vnto ignorant men. After this begune the churches to be thrusifull of saintis images wherof there folowed þ most fierce madnes in gadding and running to committe idolatry. By this wyldewoodnes was þ doctryne of þ rightwysemaking by faith and the trawe religion vtterly extincted and the supersiciouse tradicions of men receyued / with fylthy bowes and synfull sole lyvinge / difference of meatis of habits and sicke lyke monstrose monkery brought into þ church. And in these madneses to be inueted they vsed serpentyne subtyltye and bolde arrogant audacite. For it is a very arrogat act (the worde of god despyred) to institute newe worshippinges oz newe doctrynes ayenst gods comandemēt oz without his expresse word. And a subtyle deceyte is it to studye by what engins menis myndis mighte be trapped & snarled / & what nettis might be bent and layed to augement their Anticristen powz lucre and lustis. And herfore by litle and litle as the ryches of the popis kingdome encreaced euen so shall
S. lill. the

the ryches/dominion and synfull pleasures growe and encrease in certain secular kingdoms and in the Turkes to/succeedinge þromish beast in lyke oz in cruel impietie & persecucion/wherfoze they that be yet sworne to the Romesch whore/oz to any secular sone of perdition/they be retained partely by supersticion & partely with the greates benefites and profitesthey possesse oz be in hope to receyue of these two ryche beastes. For hytherto pertayne the wordis of Daniel saing.

Text. His innumerable ryches with his apparēt prosperite shall deceiue and sleymany.

That is to say. Both these Anticrysten estates shall prouok many to steme to the for promotions and dignities which being once retained/and they once masshed/ & mortused in their courtely palaces/fettered with ryches/lymed with glozyc and dignities/glytering in their owne conceyted reuerence and honoz/then be they captiued of Anticryst sworne to his miserable & dampnable seruice as ye see it this daye. And as the spirituall Anticrystis kingdome is not goten nor defended by their owne strengthe/ but partely by the supersticion of emperours and kings/euen so be the secular Anticrystis holpen by

the

the spirituall counceles and conuocacions of their bisschops vnto their Anticrysten exaltacion & autorite about god. And all because vngodly men gladly desyer & defende these their owne so greates profitis. As ye se now how fiercely þ nobilitie fighteth to reteyne in their handis/collegis abbies chauntres /bisschoprykes benefices/ &c. for their owne profite. And ayen/ the kinges defende the pompe and pryde of their bisschops that they might the gloriousser serue them in their courtes and legacies/and might haue their hawkes the gorgeousser haunted and furnesthed with sicke monstrose myters and croked crosses. And therfoze sayth daniel.

He shall growe and that not by his owne power and might.

For the one anticrysten belybeast shall klaw the tothers bak one promoting the tother. And yet in cōclusion/the one shall be the destruccion of the tother. As did þ bisschop Menelatus bringin and prouoked Antiochus so to rob the temple settinge before him so many ryche pzoyses and iewels and also the kingdom of the Jewes/so cruell a slaughter of innocents made vpon the restiters of their wykednes. And Antiochus ayen made Menelatus a secular armed man with a great host ha-

uing

Text.

Nota.

uinge auctorite ouer the Jewes/cuen as
now by the counſell and prouocation of þ
Biſhops to reſcye ſyll their papistry
ſhall certeyn ſeculare magiſtrats take
their pleaſures ouer the chyrche goodis/
(the very eccleſiaſti offices and trw mi-
niſtracions of the worde neglected and de-
ſpyſed.) Also the ſeculare ſort conſyde-
ring the biſhops compelled byndenes/to
ſerue them;ayen in their turne/ſhall gene
them a company of armed men/at their
deſyers to exerceiſe cruelty to perſecute
the goſpell and to preſſe downe cryſtis re-
ligion with their ſeculare ſwerde and to
mainteine the popis poiſoned doctryne/
yea and that ayenſt their owne conſcien-
ces. For albe it many princes approue not
their idols and tyzanny of the clergy/yet
for their ſake they exerceiſe horrible cru-
eltye. And in the mean tyme they reioyſe
a ſmyle on themſelues with ſmothe coun-
tenances/ſayning this dampnable excu-
ſe. That they muſt defende the auctorite
of the chyrche. Also where daniel ſayth.

Text. That deceite and fraude ſhall pro-
ſper in their handis.

It hath a large ſence. firſt it ſigni-
fieth their falſely inuented doctrynes to
gliteringe hypocriſye commended of the
worlde/beſyde this/it ſignifieth þ other
crafty

crafty deceitfull bendis wherby the ſpi-
ritualty hath beſond the kinges and em-
pours to them/or haue miniſſhed their
pewes plucking to themſelues the ſeculare
poſſeſſions and their auctorite. And ayen
it ſignifieth the fraude of the ſecular prin-
ces in pluckinge the ryches & poſſeſſions
of the ſpiritualty into their owne handis
Under ſome honeſt colour of reformation
of the chyrche/abolifhment of abuſes he-
reſies and ſchiſmes/or by promiſinge to
defende their falſe faith & falſe religion.
And now they bothe with a woundrefull
craft and wyllie dzyſtis/ſayn a freſhe and
paintyfult (I cannot tell what) certeyn
greate abuſes and hereſies/with prele
to alter the olde vsages/to make any in-
nouacions/or to abolifhe the aunciet de-
cent rytes and laudable ceremonies or co-
mely customs in the chyrche/or ſodenly
to ſet of the wont and olde receyued holy
holy diuine ſeruices. And by theſe crafty
perſwaſions they incenſe emproue & kin-
ges craftely/to perſecute and ſley cruelly
the profeſſors and prechers of gods wor-
de/as haue the pope and his clergy labo-
red theſe .9. yeres to bringe the emproue
vpon the Germas for receiuing the goſ-
pell/but þ Turkes ſoden incuſſions euer
at thoſe tymes letted him and them both.

One Anticrist tosseth

Dolus. All these things daniel vnderstandeth by this worde Dolus/which is crafty deceit or subtile gyle and fraude. At last he sayth: That both these anticrystes thus tossing the ball betwixt them/one klawing the tothers bak.

Text. They shall be destroyed without hands.

Wherby he signifieth that before crystis last cominge/the gospel shall be preached & set forth openly/which shall withoute weapens and humane power/smyte downe both these anticrystes false auctorities and strength of both these estates. As in the chapter followinge he sayth:

2.thes.2. That the wyse and learned among the people shall teach many men to beware and auoyd Anticryst/but these shall be smyten downe with swerde for their good doctrine. And then/sayth Paul/shall that wicked vngodly chylde be reueled/whom the lord shall destroye and slaye with the breath of his mouth/signifyinge to come/that Anticrystis errours and false doctrine shall be reprehended/and confuted before the generall iugement/euen as the grey morning gothe before the sone vprysinge. Here is it clere that this prophete is now verefied and pertyneth to this oure tyme/wherin the gospel is now so pure.

the ball to the other.

143

purely and so vniuersally by gods infallible prouidence published bothe by bookes and prechers ouer all the worlde/as daniel and paul declared it. That in these last dayes shall be great bataill and stryfe/and much contention ayensie these anticristis doctrine/themselues so cruelly defending it fyghtinge ayensie god & his holy worde. Wherfore here now let bothe the parties look well vpon themselues/that is bothe spirituall and secular/and contempne not the monition of the holy gost.

The name of the churche holdeth backe many men/that they be not against these men of the bishops and their secular impes. But the churche. holy gost in daniel and paul/clerely witnesseth/that kingdom (whether it be spirituall or secular/Turke or Mahumet) which defendeth idolatry and slepyeth & godly/not to be the churche/But a faction & a synfull secte relected of god. And therefore daniel exhorteth almen to forsake this Anticrysten churche/as cryeth the angell in the Apocalypse sayinge. Get ye forth auoyd and fflye oute of Babylon. Agene/he comforteth the godly which rebuke and refute their errours, certified themselues to haue the commandement of God for them/and in so rebukinge the vngodly/they be fower to please god/all god

One Anticrist to sett

the study to be accepted of god/and that
god defendeth his own churche/as saith
daniel plainly. The lerned in the peple
shall teche many and thei shall fall &c.
Netherlesse he promisseth the very true
churche to continue and abyde ferme and
faste albeit many of them be slayn for the
truth/for thus he saith.

Text. The peple which know their god
shall have the victory &c.

Let vs therfore not be afraid to steke to
the profession of the true doctrine/nether
let our myndis be hurt nor disquieted al-
though our aduersaries crye neuer so lowd
calling vs seditionse/heretiques/luther-
rans/swinglians sacramentaries &c.in-
censing and stirring vp bothe emperours &
kings with the turke to/to kill vs most
cruelly. But yet shall not these two hole
kingdoms/the seclar and spirituall anti-
cristis fall quyte awaye befoze the laste
daye/but some parte in ether of the shall
abyde whom cryste shall destroy at his co-
ming. The same signifieth the Apocalyp-
se speaking of the false prophete to be caste
into the deuouringe botomles stynkinge

Joan of pitt of hell.

colampa Now yese anticrist to be one and many
dyno. in successio/whether thei be ecclesiastic
1. Joa. 2. or seclare/turke or Mahumete/euen so
che

the ball to the other.

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che as be gone forth of vs (saith Ioan) &
were neuer of our sorte/sitting as saith
paul in the place of God blaspheminge
the name of god and persecuting his chur-
che/ye may therfore compare our anticri-
stis to Antiochus in euery one of his wi-
ked deadis and bloody persecution of gods
peple/in robbing and destroying the tem-
ple of God/and thei that be deceiued of
him as seduced worthely for their sinnes.
For this is the most greuouse plage/euē
to be casten vp of god to obey and beleue
falle doctrine/and therfore saith Paul/ 2 thes. 2.
shall god send or caste them vp into the
most stronge illusions to beleue lyes that
all shuld be dampned which haue not be-
leued the truth/but haue approued and
consented to vnrightheysnes. This anti-
crist (saith Paul) shall worke his fraudes
in them that be forloze because thei recei-
ued not the loue of the truth wherby thei
might haue ben saued. There at this day
Iasons Alcimus and Menelaus be-
trayers traditours simoniaks sent vs euē
the children of this world/very blod thir-
sters and whose mongers which for the
true worship of god bring in idolatry/ad-
uoutry despising faith and loue in which
god is truly worshiped/out of these mo-
sters there breke in vpon vs tyrantis eye
cutting

The picture of Anticryste

cutting their tyzanny aboue mesure without pitie which may not heare the glorie and worde of god spoken of. These these are the very rank chelstains of all heretikes / bold / arrogant and vnshamefaced / these are not ashamed to lye openly in pulpits / neither be they ashamed what and how great open crimes or mischels so euer they commit. These men had leifer all the worlde to be ouerthzone then they wolde once ceasse and gobak or recant their openly preched errors and sinfulness.

Text.

These men vnderstand problemes. They be the most wylle sophisters & subtle serpentes to stinge with their tayles whyles they flater with their tongues and if this venomose dart perse not / they vse their violence and power. They can make a false glose & peruert the plain teyles of the clere scriptures and make them to serue their owne sinful affectis & to seme to agree with their false religion / their articles / and faith / then borrow their secular swerde with violence compelling men to beleue & folow them cruelly dampninge many a soule. Loke vpon the multitude of their semely sinful ceremonies / illaudable Romish rites troublous traditions. And open beholde with how fewe single pure and easye institutions cryste

orned

who is Anticryste.

145

orned and not orned his churche. Godli-nes is turned with these anticrists into lucre and all vertew into vice. They vse the worde to serue their affections. The sacraments they haue made their money nettis: their prayer without munde / their fasting without abstinence: their vicloue bowes without chastite / & their almose without all mercie & pitie. Their seruice and worship without hope faith and feare. And euen the lordis souper how far haue they brought it from the first institution of cryste: verely so farre / that euen the very true name and vse therof be cleene loste makinge therof a mislyc mask or alle & a sinful sold sacrifice / which when men wolde restore to the firste purte / then they crye & complaine that men wold take awaye from the churche Iuge sacrificium / that is their comon continuall market. Then they sclander gods worde and his churche with the heresye / then are men sacramentaries. And here, here is that grete destruction wherof daniel and cryste spaketh / euen the castinge down of the sonne mone & starres of heuen / that is of the worde / of the gospel / and lyght / and of the trewe prechers which be the starres and light of the worlde. But who may expresse the vnshamefaced arrogant

T Bolde

Mat. 24

The picture of Anticryste

Goldenes and serpentine fraudes of Anticryste: He is the moste crafty deceyuer & perrellouse ypocryte sewed and blown to githir of all lyes falshed and gyle. Thou seest ouer him simple shewes clothes / but vnder them there lurketh a wylfe wolfe / & ryches of his chyrche he calleth peters patrimonye crystis possession, and spirituall goodis / but nether poze peter nor naked criste shalbe partakers of the: Thou hearest them called bissshops and pastors but thei fede themselves / & poyson other men / and watche for their own aduantage. Thei be called doctours and yet with out all godly doctrine. Thei booste their holy orders / and all is confusyon amonge themselves without all good order. Thei be gostly fathers and yet at thei merciles murtherers of their own children. Thou hearest of their chastite / but all the worlde woudereth of their prodigious aduourtye. So that no tōgue may expresse their filthet abominable lecherie and their open crymes with their bloody bocherie. But let the sonne of perdition perisse / & absolue the chapter / the aungel yet speking with daniel / sayinge.

But the Visiō of the said evening and morninge is the trowthe. And seal thou vp the Visiō for aftir a longe tyme it

Hither
to Ioan
ecolam-
padius.

Text.

The aight Chapter.

146

it shalbe fulfilled. And I Daniel was troubled & lay syke certein daies but aftir that I was amēded / I rose and procured the kings buisnesse. But I mused michē of this Visiō / which noman coulde vnderstande.

The naturall daye continuinge from none to none / conteineth the eueninge & morninge so that the 2300 dayes containing 6 yere and an half / was trowthe / for so long did Antiochus persecute and plague gods peple in the ende of the thirde & macedoni monarchy. The persecuciō dur-
ed not a ful hebdomade and the temple was propħaned by half an hebdoma / that is 3 yere and an half / certifying vs that the transitory and momentanye lyghtnes of our affliction / bringeth forth aboue measure the euerlasting waight of glorie vnto vs whyles in hope we beholde not the things sene but the things which be not yet sene. Nether shall our god suffer vs to be tempted & persecuted aboue our weakenes. Wherfore the sonne of god wolde by this confirmacion cōfort not onely daniel and his peple but also the chosen whould lyue the in p tyme of that anticryst Antiochus / and vs also which yet lyue in our anticristes dayes. And where he bid-
deth him seal vp or close vp the Visiō / he
T. ii. wil.

An heb-
doma. is
7. yeres.

2 Cor. 4.

1 Cor. 10.

One Anticrist to sett

wisseth thereby none in the mean tyme to vnderstande and remember it but the chosen of god. And after that it shuld be fulfilled / the of al men to be felt and known to some mens paynes. for many men lyving yet in great welth ease and securite wyll neuer be monished tyll the floude suddenly ouerwhelme the. Daniel was therefore bidden to seal it by from suche welthy forwolffe persons yet lyving in vngodly securite: but to his disciples crist said

Luk 8.

Vnto you is it geuen to know the secretis of god / and not to other / to whom I will speke in derke parables. Daniel doubtles vnderstode all this vision beter then any interpretour that yet expouneth it besydes the aungel. But as he pressed Paul so did he refrayne daniel lest by the grete excellencie of so highe a reuelacion he shuld haue ben puffed vp. And therefore was he made syke lest he shuld haue ben extolled by suche highe secrete visions. After the vision and his syknes he went a-

What bounte the kinges busyness / wold god also hige counsellors of kinges were first thus comforted with of cryste / had sene suche visions shuld do and know the interpretations and were so handled as was Daniel ere thei toke kinges and emperours busynesses in hande. daniel mused of this vision / but none could

the ball to the other.

could declare it to him. To all them therefore (sayth cryst) that haue a desyre & studye to knowe Gods will / it shalbe geuen them / but to them that haue not / it shalbe taken from them. Some expositours thinke this vision therefore to be hyden / and sealed by for the tyme / lest the Jewes hearinge therof and knowing themselves to suffer yet more so greuous calamities and plagues in Jerusalem / they wolde haue taried rather styll in Babylon & neuer haue made haast homewarde. Our saviour Cryst Iesus which taught Daniel to vnderstande all theis visions he mought so teche vs daniels bretheren / that we might thorow him lyue euerlasting with daniel in heauen with god the father and the holy gost. So be it.

Vnto daniel praying for the remission of his and the peples synnes and for the returne of the peple into their owne countrye / it is shewed playnely them to returne home agene / to restaure their cyte and temple / which done / within 490. yeres / Messias to be borne which shuld performe all things propheted in the lawe and prophetis. Who by the most horrible synnes of the Jewes slayne / the Romans shulde destroye utterly all Jewry with their comon wealt. A lyke mater fynde ye

T.iii. not

The argument of the. ii. chapter.

The exposition of
not in all the scriptures. In the .8. chap.
ye haue sene how greuous afflictions
shuld come ouer the Jewes by Antiochus
and their owne bishops in the thirde mo-
narchie. Now shall ye see what horrible
calamities folowed in the .iij. and last
Monarchie/euen the most cruell destruc-
tion that euer was of the Jewes / & what
greuous persecutions oure Anticristes
vnder this last monarchie shall exerce-
se to the ende of the worlde. For in this
last monarchie it was prophesied crist to
be borne and crucified / whose death and
persecucion both of his owne bodye of his
members and of his almighty sauinge
worde / because it is the most horrible bla-
sphemye and greuous est cryme / it requi-
reth the most heuie plage and most mer-
cilesse blodye destruccion. Now therfore
awake ye persecuters of crist and his wor-
de / lyft vp youre heuie headis / & repent /
be ye conuerted to god / for the aye of his
wrath is nowe bent at the tree rote / the
swerde is drawne and forth stretched to
smyte downe the wyked persecuters of his
worde.

Sept. The .9. chapter. In the first yere of Darus the sone
of Ahasuerus borne out of the Medes / rai-
gning ouer the Chaldees. In the first yere
(I saye) of his raigne / Daniel per-
ceyued

ceyued in the booke the nowmber of the
yeres now fulfyllid of the which the loz-
de spake by Jeremie the prophete / that Je-
rusalem shuld lye waast .70. yeres. A her
fore I turned vnto my lord god with my
supplicacion and prayers vsing them in
abstinence sake and althes.

Jer. 22.
A. 29.

Cyrus kinge of the Perses / and Da-
rius the sone of Astyages were the firste
kinges of the seconde Monarchie called
the Persians and Medes. This Darius
raigned but two yere with Cyrus and is
not that Darius here mencioned the sone
of Ahasuerus. Cyrus was called farre of / to
defende his costes from the Scythians
there warring. vi. yeres / and left his sone
Cambyses to raigne in his stede at home
in the lande of Persie / Cyrus was slayne
of the Scythians as wyrteth Herodotus /
after whom his cruell sone Cambyses rei-
gned skant one yere / of this Darius that
firste reigned with Cyrus there is men-
cion in dani. 5. and .6. For it was he that
suffred Daniel to be casten to the lyons.
After Cambyses death (for that he was
wyked and forbode the buylding of p tem-
ple and returne of the Jewes which all
his father Cyrus commanded) the poste-
rite of the kingis of the Medes was ex-
tinct, Cambyses dyinge without yssue.

The kin-
ges of p
Persie
& Medes
monar-
chy. ~ ~ ~ ~ ~
Cyrus /
Darius /
Camby-
ses.

T. iij. Then

Magt.

The exposition of

Then the Magi/which were the priests
did set vp one of their faction to rule the
empire: but he was sone put downe and
Darius slayne. Then was the seconde Darius
the secō chosen by the ncinge of the horse/which
de. was called Darius Hystaspis / & of Me-
tasthene called Darius Artaxerxes / and
Darius Ahasuerus which had to wyfe quene Es-
pithirde / by whom he had this man called he-
called re Darius also / & named Longimanus
Longi- or Darius Hystaspis his sone. Cyrus rat-
manus gned. xviij. yeares / Cambyses one yere /
and Magi one yere. Ahasuerus. xv. yere /
and thus haue ye. 44. yeres from the ende
of the captiuite and of the. 70. yeres men-
tioned in Jeremye to this firste yere of
Darius Longimane Ahasuerus sonne.
In the which daniel here prayeth remem-
bring the. lxx. yeres of Jere. For all this
long whyle ceased the bulding of the cy-
te and temple and miche peple of the Jee-
wes remayned styll at Babylon and in
Persie with Daniel / Esdra and Neemia
the cause why the moste parte taryed yet
styll dispersed amonge the gentils was /
for some had their substance among them
some sawe that the worke at home was so
forbodey of Cambyses / that it went not
forthward and despyered of the reedifi-
cation therof / and some did set naught by
that

the nienth Chapter.

149

that goodly lande of Juda / but had ra-
ther plesure in the idols of the gentyles
then in the trewe religion of God / many
moocauscs there were of their so long ta-
ryinge. For it was as harde a retorne
from Babylon to Juda as was from out
of Egypte into the same lande / & lenger
ere they in returninge now / ere they
were all brought from Babylon. For they
retorned / here now some / and then some /
as Cyrus permitted them / the buyldinge
beinge forbodey / and letted all these. 44.
yeres / vnto p second yere of this same Da-
rius Longimane: so horribly hateth the god
synne. Wherefore daniel now seinge the
lxx. yeres of Jeremye past / and also mo-
re then. xl. yeres to / and yet the most part
of the peple there taryinge styll and ne-
ther temple nor cyte of Jerusalem buyl-
ded / he consydering the synnes of the pe-
ple to be the cause of this breach and de-
laye / styll to prayer as ye see him inflam-
med there vnto / at the reading of Jere-
mye calling now vpon god almighty and
the most mercifull father of Jesu Cryste
oure deliuerer / to be made certeyn / not
onely of the tyme of Jerusalem to be ree-
dified and aye to be at laste vtterly de-
stroyd / but also of the tyme of the coming
of cryst into fleshe / which tyme to knowe
so

The exposition of

so iustly was geuen to no prophete so long before/ but onely to Daniel/ of the which example of Daniel to be folowed of all ministers of þe worde/ we maye lerne not onely by the readinge of the prophetis to aske consolacion/ but also by the example of the prophetis to aske to be deliuered from the curse of the lawe and to obteyne of god the promises in cryst. What thinke ye Daniel thus tourned to god and seeking the lord prayed to obteyne and to be putt from him? Werely euen this that ye see folowinge in his prayer/ wher in ye maye see howe he vsed the difference of the lawe and gospel. But let vs heare Daniel prayinge.

Text.
Daniels
prayer.

In making my prayer vnto the lord my God/ I confessed my self sayinge: I beseeche the oh lord god/ greate and to be feared/ keepinge couenant and mercye with them that loue the and obserue thy preceptis heare me. We be synners and haue offended / we haue done vngodly/ and are fallen from thy commandement and gone backe from thy lawes. We haue not heard thy seruants the prophetes which in thy name taught and spake to oure kinges to oure rulers/ to oure fathers and to all the peple of the lande. With the (oh lord) is rightwysnes/ but shame is now vnto

the nienth Chapter.

150

vnto vs / as thou seist it/ euen to vs the Jewes cytizens of Ierusalem / a Iraelites nyghe and farre of dispersed and scattered of the into all the nacions for these synnes which we haue committed ayenst the. Oh god/ ours is the shame/ euen the shame of oure owne kinges of oure rulers and of oure fathers because both we and they haue synned ayenst the. But it is thy propertie/ oh lord/ both to haue mercye and to forgiue vs/ for we haue forsaken the/ we haue not obeyed the voyce of oure lord god to lyue after his lawe set forth before vs by his seruants the prophetes. For all Irael hath transgressed thy lawe/ yea and hath fallen back from the/ that haue not obeyed thy voyce. Because we haue thus synned/ lo the curse and othe wyten in the lawe of Moses thy seruāt/ are powred forth vpon vs. He hath payd vs in dede w his worde which he spake ayenst vs and oure iuges/ which shulde haue tolde vs the lawe so that they haue brought vs into so great calamite/ that vnder the hole heuen is there not so decait with any nacion as it is now happened to Ierusalem. For as it is wyten in the lawe of Moses/ euen so are all the plagues and curses casten vpon vs. Nether called we vpon oure lord God for grace to go fro

Deu. 27.

The exposition of

from and forsake our wickednes and to knowe thy trewthe. Wherefore god hath not slept to cast these miserable plagues vpon vs/for iustice is thy lord our god in all his works he doth. Ah/we haue not obeyed his voice. Come therefore O thou lord our God which hast led forth thy people out of the lande of Egypt by thy power so mighty/and thereby didst get thyself so great a name which yet vnto this daye thou enioyest. But we are the sinners and haue lyued so vngodly and wickedly. O thou lord/for thy moste excellent rightwysmakinge sake let thy wrath go from vs/and thy anger from thy cyte Jerusalem that same thy holy hill and be blown ouer it. For our synnes and for our wickednes of our fathers Jerusalem and thy people are made an ignominious laughing stock vnto our dwellers rounde aboute vs. Now therefore our god heare the supplication of thy servant heare his prayers beseeching the to shewe a merciable countenance vpon thy holy temple thus desolated and destroyed. O thou lord god shewe it/for the lord is sake incline thine eare (my god) and heare/open thine eyes and behold how desolated we be/and howe forsaken is thy cyte which beareth thy name. For not in our own prayers powered forth before the, do we allege
our

Epo. 15.
Baruch. 2

the ninth Chapter.

151

our owne rightwysnes/But thy most rychthe infinite mercye bring me forth for vs. O thou lord/heare/ lord be mercifull and spare vs/ lord attende/helpe/and cease not/my God/euen for thy owne sake do it/for thy cyte and thy people are called after thy name.

O thou hold full of humble and feruent affectis is this prayer. Daniel himselfe was in hygh fauor with the kinge and in no bondage nor affliction/But the sorow that he toke was for the calamitie of the people/desolation of the temple/and neglect of Gods worship. And are there not now as greates occasions geuen vs to wepe and to praye this same prayer? Verely if we behold these troubles laste bloody dayes and the cruell persecucion of the crystians in euery lande/the famyne/per murders/the dearthe/and the true worship of God extincted with idolatrye/in how dampnable a state all the worlde is/howe ripe and ranke is all synne and iniquite/what vanities lyes falsched errors deteile enuy rankor theft whordom pryde hypocrisie raigne/and all trewth rightwysnes with fayth and loue to be epyled/we wold verely confesse with Daniel all these plagues and punishmentes to come ouer vs worthely for our owne greuousse
and

The exposition of
 and manifold sinnes. But what do owe
 we a bissbops and prelates which shuld
 in this ... playe daniels parte with
 prayer. The persecute & some forth the al
 pscads of al these calamities & mischis.
 Ah lord that this our age is thus desti-
 tute of Daniel. Sende vs oh lord some
 daniels for cristis sake. But to the payer.

Repentan-
 ce.
 confessi-
 on.
 Faith.
 prayer.

This place standeth of prayer and re-
 pentance flowing forth out of the know-
 ledge of the lawe and gospel. For as doth
 all the scripture/so doth this prayer brea-
 the forth here & there p law and gospel.
 Wherefore because repentance or contrit-
 on the mother of prayer bringe forth the
 confession of sinnes and this confession
 prayth to auoid the punishments/and
 the paines of syne to be put away/for that
 she considereth the comminacions of the
 lawe/and prayth for remission according
 to p promises of the gospel/let vs note w
 parte of the prayer expresteth the lawe &
 which the gospel. Daniel beginneth of the
 confession or prayse of the righthysenes of
 god gouerning the world with his threa-
 tenings and promises. For where he cal-
 leth god great and terrible he signifieth
 god by the execution of his threatenings
 to shew himself greater & ferefuller then
 all his enemies euen the breakers of his
 10 wordis,

10. wordis. But where he saith/god to ke-
 pe couenant with them that loue him/he
 shewth God by the fulfilling of his pro-
 mises to geue a thousande folde more be-
 nefits and goodnes to the godly then they
 be able to aske or deserue.

Daniel remembzing the prophecye of
 Jeremie was moued th^y to pray/teching
 vs/in trouble to fetch consolation at the
 promises of god by reading p scriptures/
 here be we taught that albeit god had pro-
 mised to bringe them home ayē/yet wold
 he vs instantly to praye and to aske the sa-
 me benefit of himself to thentēt that our wold be
 faith shuld be exercised by prayers & in- to aske
 uocation/as saith cryste/aske and yeshal both so.
 receyue your petitions. Also call vpon me dely and
 in the tyme of your tribulacion & I shall gostly be-
 delyuer you. He willet also by this mea-
 nis our repentance to encrease/as saith
 zacharie. Be ye turned to me and I shall
 turne me to you. And in that he prayth for
 the restoring of the congregacion/he ge-
 ueth vs example vnfainedly with hert
 to lament the persecuciō and calamities
 of cristis chirche and to pray god to encre-
 ase gouern and preserue it. It displeaseth
 god greuously when men sitting in ease
 and securite be not moued with pittie at p
 calamities troubles and persecutions of
 the

The exposition of
the poore churche of god as Amos complat-
neth/saig wo be to the wealys ryches/wh
be not moued with heuyns and pletie to
see Joseph whiche is p peple of god broke
slayn and persecuted. Daniel therfore co-
sideringe this thing with pitle/begineth
his prayer w so greuous an heuye sorow
full sighe and complaynt of their sinnes
reciting their great payns and afflicti-
ons. Which prayer we ought dayly now
to praye togither in the churches. Here is
set forth the doctrine of repentance. For
daniel acknowledge the sinnes of the pe-
ple attributing to god the praise of right-
wysmakinge and that he had iustely pu-
nished them. Then he prayeth for the re-
mission of their sinnes and to be reducte
into their londe. It is therfore the begin-
ning of repentance or contricion to acknow-
lege the wrath of god ayenst our sinnes/to
feare him/and to lamēt that we haue of-
fended our so graciouse god/to geue him
laude and prayse for that he hath by iuste
punishment calde vs bake to obayr him/
patiently suffering his hande. This con-
fession daniel reciteth saing: with the oh
lorde is there rightwysnes/But with vs
is ther open confusion and shame to our
faces. This is the very voice of true con-
tricion as hath the psal. I said I shal co-
fesse

The be-
ginning of
repentā-
ce.

31. and 31

the ninth Chapter. 153
fesse my sinnes to the lorde and he forga-
ue me my iniquities Ayenst. Ayenst saith
Dauid and I know els but a sinnet & euil in
thy sight haue I done/that thou shuldest
be fownde true in thy promises and ouer-
come whē thou art iuged: that is to saye/
I knowlege myself to be not els but a sin-
ner and gilty in thy sight/But iustifier is
that is. In thus confessing myself I pret-
se and declare thy iust punishment & also
thy victoery whyles peruerse ypocrites iu-
ge the (oh lorde) to be to roughe and rigou-
rose ayenst this owr sinfull nature accu-
sing and condēpning thy iuste iugemēt
for that thei cannot submitt themselves
worthy to suffer thy hande acknowledging
themselves worthely punished. And he-
re is the grinning anget & preuey poison
in menis hertis ere thei can confesse god
iustly to plage them for their sinnes/and
so confesse their sinnes to him and hum-
bly aske forgeuenes/as ye may see in the
3. Verse of the. 32. psal. dauid saing why-
les I now helde my tongue and wold not
confesse my sectete sinnes/there to men-
ted me greuous bepacion euen in my bo-
nes with continuall out rozing. For daye
and night thy hand ley so heuey vpon me
pressing me down that my moistnes was
turned into the somer drynes. And ther-

om. myght

namy
The be-
ginning of the
psal. ex-
pounded.

psal. 32.

W fore

Rom. 3. The exposition of
 fore Paul oft inculketh these two words.
 God to be declared iuste and also iustify-
 ing/that we might prayse him whylis he
 iustely punissheth vs and then not ascri-
 bing to ourselues any parte of our right-
 wysmaking: but beleeue that god is the
 onely iustifier/that is/oureselues then to
 be pronownced iustified/when god hath
 mercy on vs and forgeueth our sinnes. It
 is sone said. God is iuste and iustifying/
 But out of the botome of our hertes paci-
 ently with teares to acknowledge the grete-
 nes of our sinnes and to fele ourselues
 iustly punisshed for them and so humbly
 to aske forgeuenes for onely crystis sake/
 is sampsons worke and hercules labor.
 Necessary/it is/this doctrine of repentā-
 ce and contricion to be ofte and continu-
 ally preched to þe churche that thei might
 truly acknowledge their sinnes to God/and
 for their sinnes verely know it/all these
 calamities afflictions warre and plagues
 to be powerd forth vpon them. As Jeremie
 saith. 5. Dwz sinnes haue thrust all good-
 nes from vs. And that in so doinge our
 lord god declareth himself iuste & right-
 wise in all his workis and is not the au-
 tor of euil though thei ascriue euill to oure
 sinfull nature euil iudging of god whiche
 will haue the victory when he is thus iu-
 ged.

The ninth Chapter. 154
 ged. But fayth must be the companion of
 this contricion and setfast holde vpon the
 promises. As here daniel not onely saith/
 with the /oh lord/there is iust dealinge to trewe
 & rightwysnes in punisshinge/but he ad-
 deth also/with the is ther mercy and for-
 geuenes/by which so ofte repeated, he play-
 nely excludeth our owne meryts / ad-
 ding/not in oure rightwysnes and iuste
 lyuing do we aske it of þe/but for thy great
 mercyes sake and for thy nowne anoy-
 ned crystis sake. Let vs therfore vse these
 prayers and exercise these doctrynes vnto
 the which both the publyke and priua-
 te calamities shulde excite vs. And na-
 mely now when the churche of cryst is no
 lesse persecuted then it was in the Ba-
 bylonysse eyllie. Wherefore this prayer
 ought now in the congregacions to be as
 effectuously and as feruently sung and
 sayd for the churches as did daniel in his
 lyke troublese dayes.

And whylis I was speking in my
 prayer and confessinge myn owne synnes
 and the synnes of my peple Israel/ and
 layinge forth my supplicacion before the
 lord my god for the holy hyll of my god/
 whylis I was (I saye) yet in prayinge/
 the man Gabriel whom afore I had sene
 in my vision/came swyftly fleting vnto
 me

Afore in
 p. 8. chap
 v. li. me

The exposticon of

me and touched me aboute the euentinge
oblacion tyme/teaching me/and speaking
with me saing. Daniel now am I comen
forth to geue þ knowleg. Methelesse asso-
ne as thou beganest to praye thy prayers
were graunted fermely/but I am come to
tell it the/ because thou art so despyrou-
se to knowne these thinges / that thou
moughst in very dede by expresse worde
knowe it/and vnderstande the vision.

Here must ye retorne to the vision of
daniel in the later ende of the .8. chap. con-
cerninge Anticrist/wherof Daniel was
more troubled then certified/which vi-
sion was tolde him to come to passe aftir
a long tyme and was bodey to close by
the vision / but so that this vision was
euer in his mynde/studyinge therof & de-
syring to knowe it more clerely/& therfo-
re the aungell calleth him herte þ man of
despyres or couctinge to knowe these thin-
ges in his dayly prayers: but now at last
he seing that the .lxx. yeres of theit cap-
tuite were past and more then .xl. yeres
also ouergone he prayed most effectuous-
ly and feruently with expresse wordis as
ye haue sene it. Wherfore þ aungell Ga-
briel is come to him to teache him more
clerely of the vision. By this Daniels
prayer and confession we ought to lerne
how

the ninth Chapter.

155

how studiouse and sorowfull we shuld be
for other mens afflictions euen as for oure
owne. It is therfore a great offence not to
be moued with pitie at the plages of the
peple comitted to thy cure and not to pray
for them/which I confirme with þ exam-
ple of Samuel sayng: far frome be this
synne/that I shuld cease to pray god for
you and to teache you the righte waye.
Also in that the aungell came so swiftly
and touched him speakinge with him so fa-
miliarely / it is shewed vs / the aungels
to be the seruants and ministers to the
chosen at all tymes redye to stand by & te-
che the prechers and teachers of the wor-
de in thinges concernynge oure helthe
and saluacion. Also of the aungels wor-
dis saynge: Thy peticion was graunted
ere thou beganest to praye/we be taught/
that befoze we begyne to praye/oure peti-
cions to be hearde in heuen/the lord say-
inge: Befoze they shall calle vpon me I
shall answere them/whylis yet they be
spekinge I will heare them. Also as Da-
niels example inflammeth vs to praye
to God and to beleue oure prayers to be
heard befoze they be ended/euen so doth
Gabriels example counforte vs to be-
leue aungels to be present w þ praying/
and to fight for vs alwayes ayenst the ga-
tles.

Isa. 65.

W. ltt. tis

The exposition of
tis of hell. But Gabriel exciteth daniel
to be attent that he might in very dede
& in expresse wordes vnderstand the vi-
sion. Wherefore let vs heare Gabriel de-
claring playnly þ tyme of crystis coming/
his death/oure redempcion/the ceassing
of the Jewes ceremonies/the preching
of the gospel/the takinge awaye of þ syn-
nes and vtter fall of the Jewes comon
weall. And here is to be noted/that when
the peple in captiuite thought all the pro-
pheties of cryst to be frustrate/and them-
selues almost in despayr: then god of his
mercy confortd them with this asswe-
red promise of Messias to come saying:

Text. **¶** Lxxv. hebdomades ther be pzeified
of þ. 70. and apointed for thy peple and for thy ho-
hebdo. an ly cytic/and then shall synnes be consu-
hebdo. is med sealed vp and couered/and iniquite
7. yeres purged/and the everlasting rightwysnes
space. brought forth / visions and prophecies
shalbe then sealed vp/and the moste ho-
ly one shalbe anoynted. Wherefore knowe
thou and vnderstande it / that from the
tyme wherein it is proclaimed that Hieru-
salem be buylded agene/vnto the prince
Messias: ther be. vii. hebdomades / & 62.
hebdomades. for the streatis and wallis
shalbe reedifyed: but a long and hard ty-
me ere they be setled in quiet. **¶** As ha-
the

the some textis) albeit in an hard tyme
with difficulte.

Where and when we shuld begyne the
rekening of these. 70. hebdo. which make
490. yeres / ther hath bene myche variace
amonge þ wyrters / but now is þ prophecie
of daniel. 12. chap. fulfilled / sayng: Many
shall turne ouer this boke & there by shall
their knowledge be encreaced. The text
sayth: from the proclamacion of þ buyl-
dinge ayen of Icrusalem/ but it sheweth
not of whose proclamacion. Ther were. 2
proclamaciōs as ye reade in. 1. of Esdras.
The first was geuen forth by Cyrus im-
mediatly after the ende of the. lxxv. yeres
in the first yere of Cyrus. And the secon-
de by Darius in his seconde yere after da-
niel had made his prayer. Betwixt the
first proclamacion and the seconde there
were. xlii. yeaeres in all the which tyme þ
buylding ceassed and was letted nothing
in a maner done / tyll the .2. yeaere of this
Darius and then begane they a fresshe
at his cōmandement and licence to buyl-
de / so that in the. 6. yere of Darius þ tem-
ple was finishied. And after þ finishinge
of the temple / ther were. xlii. yeres etc þ
cyte and wallis were full made. And ther-
fore the text saith: That the streatis and
wallis shalbe reedifyed / but in so harde
v. lili. and

and trouble a tyme that long shall it be
ere they be seteled therein as before. For
there were. lxx. yeres from þ first lycence
ere all was finisshed and the Jewes all
returned and settled in Jerusalem. For as
sone as the. lxx. yeres of their captivite
were expyred / the Jewes by the fauour of
Cyrus / some repared into Judea with
gold and gystis of the king Cyrus where
with he bode them buylde their temple.
Then as sone as they came there they
buylded an altare & prepared themselves
spedely to buylde their temple laying the
foundacions therof: But they were letted
of their purpose more then. xlii. yeares.
Nevertheless at last vnder Darius Longi-
mane the temple was buylded vp in. 4.
ptiute / yeares and dedicated. After this / retur-
A. 70. In neth Esdras from Babylon which resto-
redify- red their lawes and iugements and cor-
inge. rected certeyn greates vices of the peple /
and of the bisschops and prestis of the co-
gregacion / which they had souktoute of þ
gentyles and heythen, in those. 140. yeres
brought vp amonge them. After Esdras
there came Nehemias from the captivite
into the holy lande / which restored and
with wallis defended the cyte. This sto-
ry conteyneth. lxx. yeares. For from the
first yere of Cyrus vnto þ. xx. yere of Da-
rius

this Longiman there be gathered. lxxii.
yeres / & from thence forth to his. 32. yere
(he reigned. 37. yere) are gathered. 12. ye-
res wher in the wallis and cyte were resto-
red / which all make. lxx. trouble yeres.
Here maye we se the wrath of god ayenst
synners punished and plaged about. 100
yeres / albeit they were his derely peculia-
re peple. But yet be we comforted ayen
seinge at last how happely God stered vp
Darius Longima. to accomplishe their
desyers. This mich he said for the stoye
and tyme of the buylding ayen of the tem-
ple and cyte. Nowe let vs ere we reken
these. lxx. hebdomads treatate the bene-
fits promised to be receyued and brought
vs with Cryste.

First he sayth: The synnes shall be co-
sumed / transgressions couered and ini-
quite purged &c. Oh good god / whatso-
euer goodnes in all the scriptures / god by
and for crystis sake hath promised himself
to geue to mankynde / that same doth da-
niel prophesye here / to be geuen vs after /
and in the ende of these. lxx. hebdomads
that is in the ende of. 490. yeres. Trans-
gressions to be consumed / is God neuer
more to impute nor reken / nor remember
the synnes of the repentante belcuers in consu-
crist: as himself sayth: Thy synnes shall be
med.

Thine.

The be-
nefits of
god exhi-
bited by
crist.

Synnes
consumed.

The exposition of

Iere. 31. I neuer remember. Synners to be couered
Ezec. 18. is the vnperfite obediēce of the lawe and
the not fulfylling of the same, to not be im-
puted to the beleuers for crystis sake the
fulfyllinge of the lawe for vs. His right-
wysnes and fulfylling of the lawe houe-
rett our vnrightwysnes and oure bre-
kinge of the lawe: for he is the perfite ful-
nes of the lawe to iustifye euery beleuer:
1. Cor. 1. for whoso is borne of God/synneth not:
Rom. 8. vnto them that loue god/all thinges ten-
1. Ioh. 3. de vnto their saluacion. **Rom. 8.** Iniqui-
te to be purged/is the beleuers thorow
only sayth in the death and resurreccion
of cryst/from the malediccion of the lawe
or perpetuall dampnacion to be delyue-
red and to obtayne the benediccion promi-
sed to Abraham which is eternall salua-
cion. As Moses exalted the serpent so it
behoued the sone of man to be lyfted vp
on the crosse that the beleuers perish not
but haue lyfe euerlastinge. Of the expia-
cion of synnes read the epistle to the He-
brewes euen the very maistres techinge
to discern cryste from Moses. The euer-
lastinge rightwysnes or the rightwysnes
of worldis after the Hebrewe phrase is
cryste/so made of the father vnto all that
by fayth and confidence receiue the mercy
of god promised them in/a for crystis pas-
sion

the euer-
lastinge
rightwys-
nes.

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tion and thereby onely to be saued and re-
kened rightwysse. Thorow out all pages
of the worlde vnto the ende/haue/a shal-
be all faythfull iustified for beleuing cry-
ste to be their rightwysnes/holynes/re-
dempcion and reconciliacion vnto our
father celestiaall. Abraham so beleued & it
was rekened him for rightwysnes. **1. Cor. 1.** By
the seruant/in the knowlege of him/shall
iustifye many/for he breth awaye & syn-
nes of them. The iust lyueth of his fayth
hitherto pertyneth whatsoever is in &
gospell of Ioan & in the epistles of Paul
to the Rom. and Galathes spoken of the
article of iustificacion/with this perpe-
tuall rightwysnes God hath sealed &
ratified and sayd Amen to all the visions
promises and prophecies seene and spo-
ken by the mouthes of all the prophetes.
So that whatsoever benefit helthe or sal-
uacion God hath promised/the same the
beleuers do aske in crystis name and ob-
teyne it for crystis sake. for cryst was ma-
de the minister of circumcision for the
verite of god vnto the promises made to
oure fathers to be confirmed. This most
holynesse to be anoynted/is cryste which
did no synne/to be made of god for vs the
expiacion and clensing offrance vpon &
altare of the crosse for oure synnes/that
we

Rom. 15.

Rom. 8.

The exposition of

2. Cor. 5. we so beleuing might be made the right
 1. Joan. 1. wyfnes of god thozow him/of whose ful-
 Anoynted. nces we all receyue grace and forgeuenes
 for that loue and fauour which god the fa-
 ther bereth vnto cryste. To be anoynted/
 is to be sent to preche the lawe and gos-
 1. Joan. 2. pell by the holy goost signified by oyle.
 1. Isa. 61. The anoyntinge of preists and kinges/
 thym to preche/and these to se their doc-
 tryne obserued & the transgressours pu-
 nished/prefigured the anoynting of cryst
 with the spirit and him to be bothe kinge
 and preist. We maye here tremble & qua-
 ke to see the horrible wrath of god ayenst
 synne/for by no maner wyse might death,
 the rewarde of synne, be taken awaye but
 onely by the death of y^e sone of man Jesu
 cryst/nor lyfe be repared but by the resur-
 reccion of the sone of God Jesu Cryste.
 But this holy anoynted hath god the fa-
 ther signed and sealed (as Joan sayth)
 1. Joan. 6. euen onely cryst hath he sent that all that
 beleue/thozow him shulde lyue euertla-
 sting. Wherfore as the chyrche before cry-
 stis incarnacion counforted herself with
 this promise of god/that after 490. yeres
 the sauiour of the worlde shuld come and
 490. yeres. reigne whyles yet the comon weall of Je-
 rusalem shuld endure/euen so/we which
 abyde and loke for his second coming shal
 firme

the ninth Chapter.

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firm our fayth meruellously by the sa-
 me testimonye and receyue thereby greate
 consolacion. These infinite ryche bene-
 fits receyued by cryst thus breifly decla-
 red/let vs haast to the rekeninge of the
 hebdomadis.

first in generall Daniel propouneth
 lxx. hebdo. yet to come forth the restauring
 of the temple and cyte and for the Je-
 wes vnto crystis coming into flesshe and
 so forth to the vtter destruction of the cy-
 te/of the Jewes/& of their comon weall/
 rytes/sacrifices/cere. &c. before y^e which
 miserable destruction all these thinges
 propheted of Cryst shulde be fulfilled.
 Then he diuideth this hole number in-
 to 3. speciall partes/that is/into 7. hebdo. the first
 and into lxx. hebdo. and at last into one diuision
 hebdo. It is iuged of some that he bega. of y^e heb.
 newith 7. hebdom. multiplyed by .x. cy. & into 7.
 mes. 7. so to make 70. yeres/hauing a re. hebdom.
 spect to these 70. troublese yeres wherein
 the cyte and temple were so long letted
 and hindred of their buyldinge ere they
 cold be fytled/which was thought a very
 long tyme to men in trouble holden so
 longe from their desyered natine lande &
 thirsting so feruently their cytie and tem-
 ple to be restored that they might the fre-
 lyer/ & percyse their religion. And therfo-
 re.

There
 keninge
 of the 70
 hebdom.

the first
 diuision
 of y^e heb.
 & into 7.
 hebdom.

7. heb. 8e
49 yerer
Joan. 2.
7. hebdo.
A. 62. heb
8e. 483.
yerer.
re. Some wyters begine the accompte at
the first yere of Lyzus / for it was an har-
de & heuye ceason to them / all these first 7
hebdomads which make. xliij. yeres in
which last hebdom. that is in the. 46. yere
the temple was finisshed / as the Jewes
tolde Cryste / sayinge. 46. yere hath this
temple bene in buyldinge / and wilt thou
breke it downe and redifie it in. 3. dayes?
They that begine prekeninge of these. 7.
and. 62. hebdom. (which make. 483. yeres)
at king Lyzus first yere / do ende it at cry-
stis birthe. The aungell calleth the space
of these first. 7. hebdom. a straight or har-
de tyme / for because that whyle they we-
re buyldinge their cyte and temple / they
were so molested & assawted of their ene-
myes lettynge and resistynge their buyl-
ding / that they wrought with one hande /
holding their swordis in the tother han-
de / nether made they their moztter nor did
other labours aboute it / but were gyfte
with swordis hauinge weapens redy by
them / which difficultye teacheth vs that
the chyrche of cryst with the gospel can-
not be edified withoute lyke difficultye
and perell to the buylders and prechers /
the aduersaries euer resistynge with con-
trary comandements / inhibicions & pro-
hibicions of emprouer & kingis & greuous
seper-

se persecucions by their inquisitors / as we
see it this daye / so strongly letted by the
emprouer / and popish kingis blaspheming
the gospel with names of heresye / & the
trewe prechers they call heretiques.

Some begine to reken from the. 2. yere
of Darius Longimane ending the. lxiij.
hebdom. (which contain. 483. yeres) at
baptisme of cryst being then. xxx. yere of
age. And these men take the last hebdom.
for the. 7. yeres folowing / that is for the. 3.
yerer & an half wherein he preched & was
crucified / & for the. 1. yeres and half after
his resurreccion. Other greates lerned der & bul
and men of sharpe and syncer iugement /
beginne at the. 32. yere of Darius Longi-
thane / and ende these. lxiij. hebdomads the.
lust at Crystis birthe diligently proued /
first by the wordis of the aungell sayng:
Ab epitu Verbi Et restituetur Hierusa-
lem / that is / from the full accomplishmet
of the thinge proclaimed / concerninge the
reedifying of Hierusalem / which accom-
plishment and full finishment of the wor-
ke was done in the. 32. of Darius Longi-
thane vnto the birthe of cryst be / 7. hebdo.
and. 62. hebdo. yerer 483. which accompt
(because p stoyses of the Byble here ces-
sed by p reason of so troubleuse a captiuite
and

The exposition of
 and tyme) is certeynly gathered of these
 learned men by the Grekis Olympiads
 the most sewerst accompt and rekeninge.
 Now after these men remaineth the last
 hebdomade in which cryst was borne and
 slayne and Jerusalem destroyed. For this
 last hebdomade must needs be of a nother
 rekeninge save they multiplied by .10. to
 make .lxx. yeres / which space runeth be-
 twixt the birth of cryst and the utter de-
 struccion of the comon weall of the Je-
 wes by Titus themprouer of Rome. For
 the prophete by these .lxx. hebdomades reacheth
 from the buyldinge of the cytie to the fy-
 nall destruccion of the same as ye shall
 see it here playne in the text / wherfore it
 cannot ende in any one hebdomade of .7. yeres /
 but in þe hebdomade of .70. yeres / as did the spa-
 ce from the first proclamacion by Cyrus
 to the finishment in the .32. of Darius es-
 tayne lyke wyse .lxx. yeres. Also it is to
 be noted that as þe aungell beginneth his
 accompt at the Jewes full libertie & full
 finishment of their temple and cyte / even
 so endeth he his rekeninge in their full ly-
 bertie and perfite saluacion offred them
 by cryste / and at their utter destruccion
 for slayinge him so tently offred them.

But me thinketh / that this nomber
 of these .lxx. hebdomades begun at Cyrus / shuld
 not

not be so contynued / that the one and last
 hebdomade shulde immediately folowe the
 .lxx. hebdomades. Because the aungell hauinge
 rather a respect to the stozes and gestis
 done in ether of them / distributeth them
 into .3. partes / firste geuing to the .7. hebdomades
 the buylding of the cytie and temple with
 suche difficultie / and in the seconde nou-
 ber of .62. hebdomades he geueth the persecucion
 to the Jewes vnder the seconde and thirde
 demonar. Vnto Antiochum / and so forth
 to the takinge awaye of the scepter from
 Juda : after the which shame and obpro-
 bry to the Jewes / he telleth them what
 shall come to them in the last hebdomade for þe
 death and kyllyng of Messias.

And therfore he sayth: And after
 the .62. hebdomades Messias shall be sleyn / & the
 Jewes utterly vndone and destroyed.

That is / after the .62. hebdomades be ended
 and the scepter taken awaye / cryst shall be
 slayne / but not immediately / for ther we-
 re .81. yeres betwixt the ende of the .62.
 hebdomades and the death of cryst. A lyke speche
 is it. That after the takinge awaye of the
 scepter / Sylo shulde come / but not imme-
 diately / for he came not tyll .47. yeres af-
 ter the takinge awaye therof.

Albeit kinge Cyrus of a good hert gaue
 them licence to departe and buylde their

cyte

Text.
 The se-
 cond di-
 stribucion
 of þe hebdomades

The exposition of

cyte/ yet was it not finished in his dayes
for the good purposes of kings be oftyn
tymes letted / for nothing can they do ex-
cept god saye Amen. The wrath of God
for oure synnes / is the cause that with so
greate difficultye þ temple of god is not
yet finished / but rather letted so cruelly.
But yet propter Christum promissum / for
cristis sake promised vs / it shalbe at last
although with great difficultye and losse
of many a good manis lyfe finished. But
here lo / was the Jewes cytle / temple and
all their comon weall vtterly destroyd for
the slayinge of cryste. Let all crysten em-
pours / kings and bishops that yet slaye
crist in his members beware and wayte
for a lyke destruccyon. The text hath.
Et nihil ei / that is / and nothing to him /
Some vnderstand it of Cryste / As this
might be the sence / Messias shalbe slay-
ne / and yet coulde they laye no cause wor-
thy of death to him. Some vnderstande
it of the Jewes as I haue translated it /
signifyinge that because they shall putt
him to death / they shalbe vndone and vt-
terly destroyd. For after that full mesure
finished of their wykednes in denyng
and slaying their king / they shall nether
haue any moze kinge nor prest nor ruler
nor temple nor cyte / no they shall no moze
be

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be called the peple of god. For they cryed
and denyed him to be their king / sayinge:
We haue no kinge ouer vs / But the em-
prouer and therfore it foloweth.

For there shall come a mighty ar-
mye of the emprouer & destroye both their
cytle and temple. yea / their destruccyon
shalbe as it were with a diluile.
And after the bataill their shalbe an vt-
ter perpetuall vassitude and destruccyon
of them.

Text.

Diluile
is nohes
floude.

So / they refused their owne kinge cryst
for the emprouer / sayng: We haue no king
but the emprouer / and now see how benefi-
ciall the emprouer was to them: lyke wyse
oure spiritualtye this daye refuse the go-
spell and cryst geuing bp their auctorite
pouze and goodes to emprouers and kingis
to defende their kingdome. But in shorte
space shall ye see their seclare emprouers
and kingis serue them worthely as Titus
and his host serued the Jewes / their cy-
tle and temple. He compareth their mise-
rable destruccyon to the floude of Nohe.
For very fewe or none of the Jewes were
left in Ierusalem so destroyd / but all were
slayne or famished or dyed of the stinke
and pestilent corrupcion of their dead in-
numerable carcases or els carryed awaye
captined as a Beheement floude carryeth

p. ii. all

A moni-
cion for
keisar &
kingis.

The expositiō of
all awaye with it. For Very hard sharpe
and bitter was that consuming siege and
storme. The Romas with many / ofte / and
diuerse assawtes bete downe the Jewes
miscrably / & after the bataills were done
there remayned a perpetuall waste & de-
solacion. For neuer after was it / nor shall
their Leviticall preisthed nor their kingdō
of Juda / nor the pollicie and comon weall
of Moses nor cytie of Jerusalem be re-
stored. But as I say / Jeremie / & see sayd:
After that calamitouse destrucciō / shulde
the gentils be called the peple of God /
which embrace the gospell as it is wyrtē
Rom. 9. & 10. Playne it is the Jewes of-
ten after this destrucciō to haue ~~been~~ en-
forced to redifye and restore their comon
weall of Moses. For in tyme of Adrian
emprour they gathered them thither a
great multitude inuadinge p lande with
armoz. But Adriane puttyng them to
flyght destroyed many of them. After that /
Juliane the apostata / for the hatred he
bore to the crysten religion / graunted the
Jewes licence to redifye their cyte & tem-
ple. The worke was begunne and muche
moncy gathered to performe it. But with
many terrible erth quakes and flammes
of fyre oute of the foundacion / the edifi-
cacion was thronedowne and muche pe-
ple

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ple slayne with the stones & tymber fal-
ling vpon them. Also Nazianzene telleth
that their clothes were wondrously stay-
ned thik with red figures of the crosse /
as it were with blode impainted in their
clothes / wherfore the Jewes thus afrayd
with these celestiall wondrous signs
left their worke and fled from the place.
For god had decreed their pollicie neuer
more to be restored. God wold haue the ex-
ample of his wrath sene of all the genty-
les to monissh vs therby / & that he wolde
horribly and terribly punissh and plague
the contempt and crucifyinge of his sone
(he is yet dayly crucified afresh among
the papists) He will also that Moses ca-
mon weall be buried with Moses nomore
to be sene nor knowne / lest the opinton &
fayth in their ceremonies and rites be co-
nfirmed / men beleuing to be iustified with
the Jewes by their rites / ceremonies /
workis and tradicions.

Also one hebdomade shall confir-
me the couenant made with many men. The 3d
And the middis of this hebdomade shall
abolishe and abrogate sacrifice and ob-
lacion. Text.
The 3d
tribuctō
into one
hebdom.

Here he attributeth to the hebdomade the sa-
me thinge that pertyneth to cryste. For
crist in this hebdomade confirmed his testamēt
p.iii. and

The exposition of
 a covenant (as Paul disputeth) it largely
 to the Hebrewes) by his death a sacrifice
 once for all a for ever sufficient. This one
 hebdometheth from the birth of cryste vnto
 to the destruction of the cytie/conteyning
 lxx. yeres. In the middis of this hebdometheth
 that is in the .34. yere of crystis age the
 Jewes fulfilled the mesure of their wy-
 kednes by kyllynge him/and so were they
 worthely relected. This hebdometheth the an-
 gell diuideth in the middis geuynge the
 first half to cryst preching and suffering
 and to tother half to the peple and cyte to
 their sacrifices a rites all to ceasse a be
 abolished. For himself hanging on the
 crosse sayd that all was ended / and en-
 clined his head and yelded vp his spirit/
 which done/the Beyle of the temple was
 kut in sondre from the hyghest to the lo-
 west parte/that by these woundrose sig-
 nes god wolde testifie to the herdnecked
 Jewes by the host and oblacion of his so-
 ne all the figuratiue sacrifices now to be
 ceassed and gone. Well therfore sayth the
 angell: In the middis of this hebdometheth
 ceasse the hostes and sacrifices. But this
 thinge wolde not the Jewes beleue/but
 went on styll with their wont and som-
 tyme holy (but now vnlawfull and to be
 abhorred) sacrifices to be offered. And p
 Holy

holy men which thus preched they perse-
 cuted and banished a many they slewe
 for this so soden a gospell and new ler-
 ning as do our phariseis. But yet did god
 by his long pacient suffrance call them to
 repentance/by all the reste of this tother
 half hebdomade/euen .35. yeres folowing
 yea and with threatenings he wold haue
 frayd them from their conceived pertina-
 te styffe malice/but all was in vayne/as
 ye see it lyke wyse this daye wherein we
 haue had lyke warnings these .20. yeres.
 Here also maye ye see the figurall temple
 and cyte corresponding the Verite/for as
 that materiall temple and cyte were buyl-
 ded in those first .lxx. yeres next after p
 captiuite/with so grete difficulty ~~and~~
 euen so in this last hebdometheth conteyning also
 lxx. yeres/was the very cytie and tem-
 ple of Crystis bodye the churche with as
 grete perell and difficulty buylded and fi-
 nished by his death in the middis of this
 hebdometheth as himself in p middis of this heb-
 dometheth declared it saying: destroye ye this tem-
 ple/a in .3. dayes shall I reare it vp agene
 And I say .53. confirmeth p same/saying:
 With the perell of his owne lyfe shall he
 fynde ryche. Cryst begane to confirme
 a stablishe his couenat when he begane
 to preche his gospell adding the testimo-
 nies

Beware
 within
 these .15.
 yeres to
 come .15.
 yeres to
 come.

The exposition of
 ntes of the lawe and prophetis to confir-
 me his doctrine. And when he was risen
 he begane his eternall kingdō declaring
 himself to be the geuer of rightwysnes &
 lyfe eternall/he sent his Apostles to ga-
 ther his churche out of the gentyles/and
 endued them with his spirit whom he
 sanctifieth gouerneth and endueth da-
 ly with eternall lyfe light knowlege and
 withe his rightwysnes. These the very
 proper workis and benefits of cryste/the
 aungel calleth the confirmation of his co-
 uenant/euen the fre forthgeuing of his
 so plentifull promises which were made
 to the fathers and prophetis as saith Je-
 remie. 31. Beholde p̄ daies shall come & I
 shall smyte by a new couenant in the hou-
 se of Israel: I shall geue my lawe into
 their hertes and be their god &c. Here let
 every godly reader remember & by faith
 set holde vpon this swete couenant and
 promise of god in cryste acknowledging &
 thankis these so ryche and comfortable be-
 nefits/euen the deliuerance from syn de-
 ath and hell/and the remission of synnis
 in crystis blode with lyfe eternall geuen
 vs in cryste for his deathes sake.

In the middis of this laste hebdom. I
 shall cease hoste oblations sacrifices and
 all rytis and cere of the iewes. Whiche

pro

the ninth Chapter. 165
 prophete. Whiche moste sorrowful and lamē-
 table voice to the iewes and to vs yet is-
 norant of this one alone for all sufficient
 sacrifice of crystis bodye once for all and
 euer offred by for our synnes/and yet stan-
 ding gazing vpon our decent cere/ & lau-
 dable rites/yea we had leifer our throtles
 torne oute then to lese any one & the leste
 of these begerly cerem. & wold rather set
 all the worlde together by the eares and
 shed innumerable innocentis blode then
 one lowse tradicion or a comissyn rite
 shuld be taken from vs. The iews recei-
 ued their cere. and rites of god approued
 of the prophetis & fathers a longe tyme.
 And yet here be they constantly decreed
 of his aungel & cryste/and witen of dant-
 el to ceasse and to be abolisshed for euer.
 If these rites and cere. of godis owne ma-
 king be propheted by the mouth of God
 to ceasse/where shall our papistis aperce-
 with what face dare they come before cri-
 ste/which dare institute and make vs the-
 se new rites/articles/cere. and dirty tra-
 ditions out of their own idle brains/sta-
 blissh them with kings actis/and princes
 pollicies/defende them with syer & swer-
 de and maintayn them with mischels and
 murther/garnisshing them with idle sig-
 nifications titles of laudable and decent
 names

The exposition of
 names: What shall ye then say (oh wret-
 ched arrogant Anticristis: what shall ye
 say to god telling you playnly by Gabriel
 that he wolde haue his owne then aboli-
 shed for euer: Dare you set them vp/and
 god almighty saith I wil pluck the down:
 Dare you maintain your own sinful cere-
 monies superstitious rites with swerde &
 fyre/ & he saith I wil put down my nown:
 For this arrogant exalting of your sel-
 ues ayenst the most highe god/so the bre-
 ath of his mouth now slaythe you. The
 heuie heapes of his hotte indignacion is
 powerd forth vpon you and vpon all em-
 pꝛowes and princes ruled by your wiked
 counsels/one to destroye another by cruel
 batail. Oh wretched Bepers whelpis &
 sinful sead serpentyn/ who may shew you
 to auoid the heuie wrath of god now co-
 men ouer you: If you beleued that cryste
 were come and had suffred dethe/so wold
 ye beleue that in that oblacion of his bles-
 sed bodye on the crosse / he had ceased &
 abrogated all rites cere. &c. were thei ne-
 uer so decent and laudable. But as the ier-
 ws beleue it not/ & therfore hold thei the
 still/ euen so beleue you it not/ and therfor
 set you vp so boldly and cruelly your Ro-
 missh dampnable rites &c and ye defende
 them with the secular polities perse-
 cuting

the ninth Chapter.
 cuttinge the contempners/ & ye slaye the/
 which is the most dampnable drift of al.
 well. It foloweth in the text.

And the destroyer or waster shal-
 be set vpon the wing or pinnacle of abomi-
 nations. And the wrath of god shal dꝛope
 downe vpon them destruccion tyll all be
 destroyed and vtterly consumed.

Here is to your miserable end for your
 abominable idolatrye, sinnes and super-
 sticion/ was this onely written for the ier-
 wes: No no/ it was and is yet written for
 our Anticristen pestilent papistis ouer
 whō this heuie ende of the world is now
 comen. Consider it therfore (my lordis ye
 bisshops) and vnderstande it/ if ye can. Cry-
 ste alleging this verse added/ who so read
 it/ se whether he can vnderstand it. And if
 ye can vnderstande it/ then you that boast
 yourselves to be the churche and be not/
 flye vnto the hellis/ flye to the highe and
 mighty secular empꝛowes & kingis yea
 and to the turk to/ rine vnder their wyng-
 ges for refuge. Beue vp your spirituall
 powꝛ possessions titles dignities and au-
 thorities benefices and bisshoprikes to/ that
 thei with swerde might defende you. And
 you that be now aloft in your pontificali-
 bus in your palacies towers & house top-
 pis / descende not to carpe awaye your
 euil

The expoficion of
 euill gotten goodis / for there be greedy way-
 ters enowe to take themſp. Belyke this
 is a ſorrowful ſigne of a miſerable ſwyft &
 ſodre flyght. Beware my lordis for þe ba-
 ner is ſprede & the ſigne ſet vp in all your
 dioces and churches / flye now if ye lyſt.
 The Jewes / after cryſte had thodred this
 threating at the had but 40 yeris war-
 ning to flye and to auoid the thonder bolt
 by repentance. But I cannot promiſe you
 ſo longe a daye no not 14 yeres to auoid
 this imminent plague: But geue me leave
 to conſter you this laſte Verſe.

Text.

Et ſuper a lampinnam Bel portam
 obominationum Baſtatoz erit Bel ſtabit.

That is to ſaye. And ſpon the winged
 cherubims / pinacles / & gates of the abo-
 minacions ſhalbe ſet vp abominable de-
 ſtruccion. Why? Dare the aungell call
 the holy wingis of the cherubims and pi-
 nacles, phanes and dozes of the holy tem-
 ple / abominacions: yea truly for after he
 had aboliffed his ritte & ſacrifices ther
 in, by cryſtis de the and yet wold the Jewes
 contrary to his will uſe them there ſtill /
 he abhorred all their leuitik miniſtracion
 in it. And therfore he permitted pylate to
 procure the ſigne of their preſent abomi-
 nable deſtruccion to be ſet vp (at that not
 wout the biſhops great ſtewt) on every
 phane

phane pinnacle and porte of the temple /
 yea and ſpon the moſt holy (as ye wold ſaye)
 highe altare as ſpon the winges of
 cherubims ouer þe arke of gods teſtamēt
 Caligula did ſet vp his image. But what
 was this abominable ſigne of their de-
 ſtruccion? Verely a golden ſplayde eggle
 enen the emperours armes of Rome with
 their owne images enen þe preſent token
 of the wrath of god / ſignifyinge the Ro-
 mans to come ſhortly / and miſerably to
 deſtroye temple and cytte with all their
 comon wealt onleſſe they repented & en-
 braced cryſte. In every place pinnacle, pha-
 ne and ſpon every gate (as ye ſe images
 & pictures in our churches enen the abo-
 minable ſignes of a lyke deſtruccion) had
 they ſet vp the baners of Tyberius and
 images of Caligule the emperours, which
 onely were not the ſignes of theſe abomi-
 nable deſtruccion / but alſo all the falſe
 worſhiping is ayenſt cryſtis precepts we-
 re the ſame ſignes to. But wherfore did
 Pilate and the biſhops procure them the-
 ſe abominable baners and images? Vere-
 ly they knewe that they had putt Cryſt to
 death vndoortly as Pilate himſelf con-
 feſſed it / wherfore they were afraid leſt
 his innocēt blode wold be anenged and
 required at their handis / & therfore to be
 deſer.

The shames
shifts &
signes of
oure spiri-
tuals
owne de-
struction.

The exposition of

defended/they (as now do all suche lyke
combrouse conscienced clerks and bissho-
pes/by settinge vp of these their baners
and images of the emperours and kinges
contend and siewe to gette their fauour/
but all was in vayne. For vnder whose
wingis they thought to haue socour/euen
of the same wingis were thei cleue wypt
away & destroyed: the spiritaltye thought
to obtaine the emperours & pylates fauour
by this means that they might with an
euyl conscience yet at the lest wyse defende
and escape their murtheringe of crosse
and to cōtynue in persecuting & slayinge
his apostles banishe their doctryne and
hold styll their owne synfull cerem. rites
& almaner idolatry/ but it helpt them not.
And haue not oure papists set vp thessa-
me secular wingis and images in their
chirches: haue they not now made & set-
te vs vp newe articles of oure fayth & vn-
derpropped them wth the emperours swerde
& policie of þe realme: haue they not thrust
in ayen all popish rites/tradicions/sacra-
ments/masses/matens/diriges for their
dead/processions/praying to postes/to sto-
nes/holy water/salte/false inuocacions
with an hole rabblement of significacions
and signes of an abominable desolation:
haue they not put forth their pestilent bo-
ks

the ninth Chapter.

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ks of their owne necessarye doctrynes/
articles and institutions vnder the em-
perours and kingis wingis: Haue they
not tormented and combred many a cry-
sten conscience with their forbidding the
reding of the holy Byble compelling men
to their masses to receyue & beleue their
sacraments to geue grace/and men and
women to lyue in perpetuall burnings/
& violently deuorsinge lawfully maryed
persons: yea they compell men to idola-
try and prophane the lordis holy souper.
The place of prayer and preching ye pol-
lute with idols and yet compel ye men
thither come to knele downe to crape to
kisse & to praye. Now tell me by your faith
defende ye not all these execrable abomi-
nable signes of your owne destruction:
These these be þe very abominable signes
of your vtter fall and desolacion whiche
your selues haue set vp in the holy place &
temple of mens herres that shuld be the
temples of god and also in euery chirche.
Of these execrable abominacions cryste
sayd when ye see them stande in the holy
place/they take hede and beware. For the
heuey destruction is at hand. Wherfor so
soderly fyll downe all these abbies: Vere-
ly for because/their abominable idolatry
in Masses images pelgrimages shrynes
and

The exposition of
and their execrable superstitious rites
and cerem. and their chosen holynes in
fylthey bowes and dampnable hypocri-
sie stode in þ place where they ought not
to haue stonden. And therfore there dro-
ped downe vpon them so miserable a per-
petuall destruction euen the signe of go-
dis heuery wrath. Et super alam. And yet
vpon the wyng. Loke therfore (my lordis)
vnder whose wyngs and tytle ye yet per-
secute and haue shed so miche innocent
blode/vpon whom ye farther vnte actis/
articles/enstruccions and institucions:
for it foloweth. Abominaciones desola-
tionum. That is/when ye see these exe-
crable abominacions honored and defen-
ded with so mighty brode wyngis of the
seculare armes/as though thete dirst no-
man say nor wyte/teascn nor do/nor cy-
phre ayenst them/then be ye sewer of a so-
den irreparable miserable destruction.

Et vsq; ad consummationem dis-
finitam stabit ira dei super vastitatem
preuentem.

That is/vpon these abominable de-
structiones or waastinge abominacions
shall þ wrath of god droppe downe tyll all
be vtterly destroyed as it wete with the
floude of the lordis indignacion. He com-
pareth this heuery desolacion to þ diluue

or vni-

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or vniuersall floude of Nohe. For they
shalbe so vtterly destroyed with this Ro-
mane floude that felde or none shall put
vpon their headis as it were aboue the wa-
ters to escape. Out of the Egyptiake and
Babylonyk floudis of captiuite the Je-
wes once escaped/but in this Romane di-
luue thet all perished as did pharaoh
his hoste in the muddie reed/or sedgie
sea. And as the diluue drowned nat the
worlde in one daye/but at last when the
hyllis were all koured/all were drowned
euen so did not the Romans at one assaw-
te and bataill destroye the iemes but thet
were vexed long and with many stormes
slaughters besiegis sedicions/affliccions
fampys/pestilences and conspirisons by
xxxv. yeres/a then in the ende of the ba-
tall whē god had thus/perc by pere drop-
ped down his wrath vpon them/he powe-
red forth as it were the vniuersall floude
of his wrath vpon them/euen his ven-
geance/for all the shedding of the iust blo-
de of the prophetis/of cryst his owne so-
ne/and of the Apostles/to declare openly
to the reste of the Jewes and to vs/that
he had sent his promised Messias/which
fulfylling the lawe concluded oure reli-
gion within the lymittis of fayth & loue/
all the ceremonies of the temple both sa-
cred

The exposition of
ered and carnall abrogated. And therfore
astir their kingdome and preisthod were
once annulled/it behouued not one stone
vpon another nor besigie of the temple
to stand and remaine.

Now therfore are we by this the times
miserable destruction taught & warned/
that where so euer we see images/altars/
misses/menis sacraments/rites/cerem.
traditions/yea and menis actis and ar-
ticles stande in the churches/red and pre-
ched out of the pulpits in stede of the go-
spell/the sacraments of god there prophane-
ned and abused of prodigious vicious
papists and anticrists / there be ye cer-
tain to stand by the very signes of a lyke
vengeance shortly to be powered forth
vpon the same regions/cities & churches.
flie ye therfore now premonished out of
such regions and churches as did the A-
postles at this prophetic of Gabriel out
of Iudca into Galile/ lest ye perishe of
the Turke as did the Jewes/destroyd by
Titus.

These three last chapters hang so to-
gyther that this. v. chap. maye be
called the pface into the. 11. & 12.
chap. In the which astir the bataill of
good & bad aungels for their prouinces/
ther is treated a pronosticacion shewing
merue.

incredulous things from the thirde yere
of Cyrus vnto the worlds ende/whiche
things it profiteth muche the godly to
knowe before they shall come.

In the thirde yere of Cyrus king of Tept.
the Persies/there was a certayne Verite
shewed vnto Daniel called Belshazar/
and it was a Verite concerninge a greate
hyghe mater/whiche thinge he perceyued
and vnderstode right well by the wordis
& vision. But in that tyme I Daniel was
so heuey by the hebdomads of dayes that
I ate no delicate meatis and nether flesh
nor wyne came into my mouth/ nether
did I anoynte my selfe with any oynte. 21. dayes
ment vntill these three hebdom. of dayes
were ended.

Here Daniel turneth bak to the. 3. yere
of Cyrus/wherby ye see the heuey face of
the churche of god. For those so ioyfull ty-
dings conceyued by Cyrus proclamacion
of their returne and buylding of their ci-
te were now turned into great sorow and
heuynes. For Cyrus perchance now go-
ne farre of to wage bataill with the Sci-
thians (his wyked sone Cambyses left in
his stede) there went forth from Camby-
ses a contrary commandement. That the
times shuld ceasse buylding their temple
and cite. Cyrus faught vnhappely & was
y. ii. slayne

The exposition of
 slayne. Cambyses reigned. 6. or. 7. yeres.
 It chaunceth in þe courte to be many mu-
 tacions / good men be there often exclu-
 ded or els pressed wth heythen supersti-
 tions. And wyked rulers being euer eni-
 mies to the trewe doctryne are called to
 bere rule. Daniel now lamented the ab-
 sence and fall of king Tyzus. He was syke
 and sorowfull to se the name of god rent-
 led / but greatly it greued him to see the
 weaknes and perversenes of the Jewes /
 of whom many casted away all hope of þe
 restoringe of their cite and temple / thin-
 king themselves to be seduced of the pro-
 phetis and of Daniel to. They had now
 casten away gods promyses / moother ther
 were / which although they did not utter-
 ly despayr yet they counseld their compa-
 ny not to retorne / but tary for a more tran-
 quilite shorning them that were so haste-
 ly gone home before. In what angh sorow
 and perils the Jewes were from this ty-
 me tyll Darius Longi. began to raigne /
 which was. xl. yeres / the story of Esther
 declareth which was done in Darius A-
 hasuerus raigne father to Darius Longi-
 man / a next king rainging after Cam-
 byses & Smerdes / which both were eni-
 mies to the Jewes and to their religion.
 Thus after so loyouse a beginninge thete
 folo.

comparatiu

When þe
 storye of
 Esther
 was
 done.

Tyzus.
 Camby.
 Smerdes.

the tenth Chapter. 171
 folowed a sorowfull successe. Some of the Ahasuer-
 lewes preferring their owne ease and id- Darius
 lenes aboue their religion / were wode wth Longim.
 indignacion distractinge the myndes of
 other / and perswaded them to not beleue
 their prophetis / and thus they troubled
 daniel and other good men mynded to re-
 turne. Sicke is the fortune that abydet
 the good pastors and trewe prophetis.

Here haue ye the image of the churche
 whom god willet bothe to be exercised
 & whetted wth afflictions and also pa-
 ciently to abyde their delyuerance. Whether
 shall oure delyuerance come so to passe /
 nor by sicke means as we coniecter. For
 oure delyuerance is decrede and gouerned
 of gods infallible foresight / which nomas gods in-
 pollute nor swerde maye nether let nor falsible
 preuente / but it shall so come to passe as prou-
 god hath decreed by his immutable prou- dence.
 dence. For all the impediments by Cam-
 byses and other tyll Darius Longi. came
 toere so decreed of euerlasting forefete of
 god. By this vision was daniel and other
 good men comforted in those troublous ty-
 mes / and we be thereby also premonished
 of the present mutacions of empyres and
 kingdoms & of lyke calamities and de-
 struccions which drawe faste vpon. Da-
 niel was now nyet an. 100. yeres olde /
 y. lli. and

The expofition of
and fyke for this fayde forowe.

Text.
Tygris
fo called
of his
swift-
nes.

In the .24. daye of the first moneth
I was by the gret ryuers fyde called Ty-
gris. And when I looked vp / I sawe a man
in a whight linyne besture whose loynes
were gyrt vp with glistering gold / whose
bode was beutifull lyke a violcte or ia-
cynth / his face lyke lyghteninge and his
eyes lyke a burninge lampe / & his armes
and feete so bzight as any poliffed steel
and the voyce of his wordis as it were
the vehement noyse of a multitude.

Now daniel describeth the tyme & pla-
ce of this comfortable vision and also þ
face & estate of the persone sene. For god
wold now conforte henye daniel / and not
only of the mutacions of the empyres to
come / but also of the calamities now pre-
assinge vpon the ierwes before crystis co-
minge / & make them for this cause more
certayn: that therof their posterite / & we
might lerne with feare to call vpon oure
zelouse God / and in fayth wayt fore oure
sauour cryste. This firste moneth is Mi-
san / oure marche / wherein thel celebrated
the memoziell passouer lamb in the reme-
brance of th:ir deliuerace out of Egypte
The man whom he sawe was crist / whom
hereafter he calleth Michael and the so-
ne of man. A lyke description is there of
him

Misan
mar-
che.

him in the Apocal. 1. Wherof as some for-
mes be terrible / so be some of his parties
pleasant and counfortable to beholde as
both the psal. 44. & Isay. 11. describe him /
teachinge vs that cryst according to his
lawe and gospell / is with his gospell io-
conde and plesant to all godly men / & ter-
rible and fearfull with his lawe vnto all
þ vngodly. And therefore is he thus payn-
ted of the prophetis. His sight to beholde
is fercfull to them that shall wishe the
hills to fall vpon them to couer them from
his countenance. And mighty and terri-
ble is that same his voyce and breath of
his mouth which slayeth the vngodly.
The reste of his body described is plesant
and toyouse to beholde to the beleuers.
His whight besture & so to be a man mor-
tall thereby / signifieth him / as daniel he-
reafter saith / to be made whight with his
crosse & passion / to enter into his gloze.

But I daniel alone sawe this vi-
sion / and the men beinge with me did not
see it / for they were smyten with so great
feare that thel fled awaye and did hyde
them. I therefore abyding there / alone did
se this great vision / but my strength was
all gone from me / & my beutie & colour was
turned into deformite. All my strengthe
was banished awaye.

Text.

So here ye see the wyked to not knowe
cryst / & therfore to flye from him for feare;
and yet he calleth all men to him promi-
sing to refresh them and to take all bur-
Mat. 11. dens and heuie feare from them. But the
belcuers heare and come to him and tary
styl with daniel by him / thei see him & be
illumined of him / albeit at firste whylle
thei be vnder the lawe / thei fele in them-
selues no strengthe to fulfyll it / But they
set holde by sayth vpon crystis fulfylling
chalengynge it for their owne. To you
therfore (sayth cryst) is it geuen to knowe
Mat. 13. these secreete visions and mysterles / but
Luk. 8. to other flyers awaye thei be derke rydels
and obscure parables.

Lept. Furthermore I hearing the voyce
of his wordis / as I had bene oppressed
with sleape / was casten downe grouelling
vpon the earth. And so / with his hande
he touched me / lyfting me vp yet creping
on my knees and palmes of my handis.
And he sayd vnto me: Daniel which art
so desperouse of thinges to knowe them /
take heed to the wordis which I speke to
the / & stand styl in thy place / for now am
I sent vnto the. And when he had tolde
me this / I stode vp tremblyng. But he
sayd vnto me: Daniel / feare not. For in þ
first daye that thou applyedst thy mynde
to

to vnderstande and humbledst thyself be-
fore the god / thy wordis were herde / & for
thy sake am I comen. For the king of the
persies resisted me. 21. dayes. But so / Mi-
chael one of the cheif princes came & hel-
ped me / and I was there list with þ kin-
ges of Persie. And am comen to the to tell
þ what shall come ouer thy peple in þ la-
ter dayes. For this vision is extendid &
cōtinued into long & many tymes. And why-
les he thus spake with me I caste down
my face toward the grounde & spake not.
And so / one lyke the sone of man touched
my lippes / & I opened my mouth & spake
sayinge to him that stode before me. Syz /
thorow this apparicion all my ioyntes
tremble / and my strength is gone from me.
But how maye the seruant of this my lord
speke with this which is my lord?
euen now am I destitute of my strength /
and I am so febled and faint that I can-
not take my breath. And then a gene this
man touching me counforted me / sayinge:
Be not a frayd man so full of lust desyres
peace be with the / & all feare set a part / be
of good chere. And whylis he thus spake
with me / I was well strengthened & ca-
me ayen to myself sayinge: Say on (my lord
de) for thou hast counforted me. And then
he sayd: knowest thou not wherfore I am
comen

The exposition of
comen vnto the / & wherfore I must retur-
ner. Now verely will I retourne to fight
ayenst the prince of Persie. For the prin-
ce of the Grekis came thither as sone as
I was gone thence. But I shall tell the
the trewthe to come as verely as it were
wryten / for there is none to helpe me in
this matter agaynste them / but Michael
your prince.

The wor- de of god
de of god
hūbleth
the hea-
rers.
The wor-
de of god
hūbleth
the hea-
rers.
Exo. 19.
Christ
toy of the
worlde.

Daniel hearing this voice / & then thus
to fall downe domme ferefull and breath-
les signifieth the powr of gods worde to
humble and cast downe the hearers being
neuer so good / and muche more the aduer-
saries thereof. For the synfull fleshe hea-
ringe the iustice of god cannot / but trem-
ble and feare / which thinge Israel well
figured when god spake the lawe to them
But god wold haue sicke hearers as was
daniel / as he sayth by his prophete I say.
Whom behold I but sicke as be troubled
and tremble at my word. But Cryst is
most perfitt full toy with the gospel to re-
freshe sicke delected persons with his
preceptis / as it is clere by the text saying
Michael not onely to helpe the aungels
fighting for the faythfull / but also to con-
forte daniel / to touche his lyppes saying
I am present for thy sake / oh most best be-
loued man / full of lust desyers / heare ther-
fore

the tenth Chapter.

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for / stond vp / haue prace and be of good Micha-
confidence and chere. For this Michael el is cry-
here described lyke the sone of man / prin- sie.
ce and leader of the Jewes was the very Aungels
sone of God of whom sayth the psal 113. & not sai-
Who is lyke the lorde our god: And albe tes ar p
itt he aungels be the seruing spirits to p keepers
chosen and most faithfull keepers of our of p faith-
bodies & sowles / yet do thei not say nor do ful.
any thing without cryste by whom thei
were created / and therfore the aungell he
re saith / nō to helpe him (no not p saints) Gen. 28.
to ouercome the prince of the persians is
is the deuill / but onely Michael. This
is confirmed by the storpe of Iacob saing
that he was conducted in his iourney by
the aungell of god / euen cryste and by him
deliuered from all euil. He is therfore cal-
led Emanuel that is the lorde euer pre- Christe
sent with vs that fere and beleue in him is p aun-
For Paul willetth him to go from al wiked- gel of
nes whiche calleth vpon crystis name. god ema-
Wherfore if we will in this vale of tea- nuel.
ris / be taught / animated and defended of I say. 7
this Michael the leader and capitain of
Israel / let vs fere and call vpon cryst one-
ly with daniel / let vs fight ayenst all syn- The of-
ne and pray to this owr preseruer and de- fice of e-
fender Michael / that he wolde destroye uil aun-
the workis of the deuill. The officers of gels.

cuil angels is to trouble & to sette king-
doms together by the cares/as ye see the
to haue done it euen these dayes by their
impos the pope cardinals bissbops & pret-
stis in euery realme and in the empyre/
to encense the vngodly ayenst the chur-
ches and worde of god/as here the text
telleth the prince of the persians to resist
and to fight ayenst the good aungel. And
when the good aungel was comen awaye
then came the prince of the grekis. The
bataills betwixt good and euil spirits co-
siste either in disputinge or by some other
spirituall powr/as ye here see it. For the
good ad prynces of the grekis and persles were de-
uils sterling by sedicions and persecucions
in Grece and persie ayenst all godlines.
In Persia the deuill stered by yonge cam-
bysem with his courtiers and also Daril
Ahasuerum/inflaming them one after
another to destroye the iewes and dan-
el with all the religion of god/and in the
same tyme in Grece thei stered by sedici-
ons and bataill. The grekis because thei
excelled in wite & ryches/the deuill ste-
red them by ayenst cambyses and were
iwyse ouercomen by Cyrus dayes & brought
into an heuy scrutute & therfore thei se-
ditionously resisted the persles.

And this daye the deuill/in all the king-
doms

doms realmes and regions of the worlde
incenseth the vngodly ayenst the gospell
and to persecute the confessours of gods
worde. For the same prince of the persles
grekis and of all the worlde in all ages &
especially in this laste age troubleth be-
yeth persecuteth & laboureth to destroe
the churche of cryste and all comon wea-
lis. Wherefore god suffreth the good aun-
gels oftentimes to haue the victorie of
the cuil/that peace might reigne vpon e-
erthe and the godly to haue a breathing
tyme to resse them. Whilis I came to the
saith the aungel/to tell the what is de-
crede to come and written concerning the
crosse and persecucion to continue into
so longe a tyme I did myne office to cert-
fy the & all godly men warninge you be-
fore of these persecucions that when thei
come ye shal not frō the trwthe but rather
to dye then to renue cryst. And where the
aungel saith/he had faughten with the
prince deuill of persye/and as soon as him-
self was comen thence/the prince deuill
of the grekis to come thither to make trou-
ble: he sheweth that god by aungels defen-
deth bothe kingdoms and churches: so
that althings be so longe safe/as thei be
of good aungels defended from the cuil
let vs here be comforted with these wor-
dis.

The deu-
ill euer
trou-
bleth
churches
& kinges.

Joan. 16

The ba-
talls of
good ad
bad aun-
gels.

The exposition of
 dis. That the everlasting worde and so-
 ne of god with his aungels be evermore
 present with his churche in all our afflic-
 tions and persecutions to helpe vs / to
 thrust away the deuyll with all his im-
 pes yet persecutinge and to destroye his
 workis / let vs patiently tarye for his hel-
 pe aynst these deuyllishe vngodly per-
 sons runninge and rovinge in euery place
 enforcing with the Turkes and antichri-
 stis power to skater and destroye Christs
 churche. yea p prince of this worlde flyeth
 vpon vs with a more present destruction
 and crueller armoze / euen with the negli-
 gence and tyrannye of emperour and kin-
 ges / and bloody bisschops which shulde de-
 fende & noureshe churches. He assauteth
 vs with mischeuous myse wittes & sub-
 tyle sophisters and popis lawers increa-
 sed of the serpentine sathan to sowe & con-
 firme false doctrynes and deuyllishe opi-
 nions. But he which with his aungell
 crist koured his peple in the reede sedgile
 sea & in the wildernes / he that defended
 Josue / Gedon / Samuel / Dauid with all
 his faythfull peple / and as Iacob sayd /
 the aungell which hath delyuered me out
 of all perils / mought blesse and defende
 vs these his chyldezen. Let vs remember
 that god hath geuen vs his aungels and
 cryst

the eleuenth Chapter. 176
 cryste also in commandement to kepe vs
 in all our wayes / for the aungell of the
 lorde bulwarketh round about them that
 feare him and delyuereth them. With god
 sendeth his aungels to kepe his churche /
 let vs the lesse feare the perils of our
 bodys / or any pouerty whyles we iustly
 apply our callings. ~~Thus~~ michē be sayd
 into the two chap. folowinge. Now to the
 kingdoms in which the aungell prophes-
 cieth the persecutions of the Jewes to
 draw nigh and to come ouer them in p. 62.
 hebdom. before cryst the sauour be borne
 and also of the persecutions which shall
 continew from the birth of cryste and de-
 struction of Ierusalem / and bepe vs the
 gentilis to the worldis ende.

In this chap. the aungell reherceth
 the kinges vnder whom the Jewes
 shuld be vexed and persecuted vnto
 the coming of cryst during yet the 62. heb-
 dom. that is in the 434. yeres folowinge.
 for God wolde confirme daniels sayth /
 & premonishe his posterite of the euyles
 to come. Let these therfore be examples
 set forth / not onely for all kingis / that in
 the feare of god and for the loue of cryste
 they might lerne to auoyde the horrible
 and terrible plagis of their vngodlynes /
 but these examples be also prescribed to

The ar-
 gument
 of the. ii.
 chap.

The exposition of
the church that we might be taught un-
der all emperours and kinges to bere the
crosse. For as the Jewes under these kin-
ges suffred many persecucions and bepa-
cions tyll cryste came/euen so must p cry-
stians under all turkische emperours/kin-
ges and antecrysten popis bere the crosse
vntyll the laste daye. In this oure tyme
full fewe are ther suche fauourers/patro-
ners nourcers and defenders of good let-
ters and holy scriptures as were Alexan-
der the greace and Ptolomcus Philadel-
phus/ther are so many Antiochis & bur-
ners of good bokis and slayers of holy
sayntis. Alexander caried euer about p
poet Homer w him/a faught euer so hap-
pely/but not for cryste. Wolde god there
were now but one Josias or Ezechias/
which wolde karpe Dauid and Moses
about with him/that he might for crystis
sake as happely as did Alexander fight
in these troubles dayes the lust bataills
for the defence of the gospell ayenst these
turkish anticristis. God steepe vs by a no-
ther Philadelphus which wolde gather
to gyther all these so greace and holy let-
ned menis bokis of late printed/and laye
them in lybraries and not burne them.
Let vs heare the aungell yet spekinge
with Dauid.

For

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For I tremble was from the first ye-
re of Darius the Mede present by him to
helpe and strengthen him. And now shall
I tell the tremble what is to come. Behol-
de there be yet standinge in Persie. 3. kin-
ges/and the fourth shalbe the rycheest of
them all/which therby boldened and hol-
ding his ryches/shall steepe all his prin-
ces ayenst the kingdom of the Grekis.

The aungell spekinge before in the. 9.
chap. of the. 70. heb. remembred the har-
de tyme to which space/he gaue the first
7. heb. wherein with so greace difficulty
the cyte and temple were buylded. In the
9. chap. he expressed yet the difficulty lar-
gelyer shewing the bataill of the good
aungell ayenst the badde in all these. 49.
yeres/wherin the buyldinge was so long
letted & at last absolued. Now he telleth
how many kinges stode in Persie in these
7. heb. He sayth/ther stode/for that they
flourished and appered to themselves to
stand fast for euer/neuer to be conquited.
The first was kinge Cyrus/the. 2. Cam-
byses: the. 3. Smerdes one of the Magis.
The. 4. and rycheest was Darius Histaf-
pis called Artaxerxes/and also Abassue
rus/which had. 2. sonnes verpes and Da-
rius Longimanus. This Abassue was
mighty and ryche as ye see by his infinit.

Cyrus.
Camby.
Smerd.
Darius.
Abassue.

5 tetri.

The expostion of

the tribulys in the storye of Esther / & that
with prouoked his princes in conclusion
ayenst the Brekis which for their wittis
and ryches were also the more animated
to fight ayenst the Persians / both their
cuyll princes / that is / their cuyll aungels
therinto so incensing them. But yet shall
ye note it / that Assurcus himself pro-
secuted not this warre / but left it to be
foughten with his sonne Perpes / which
waging bataill with the Brekis (his fa-
ther dead) left his brother Darius Lon-
giman to raigne in Persie / which Darius
called the yonger / and haupnge Esdras
and Mchemias his techers and counsel-
lers / his mother quene Esther beinge a
Jewe / gaue the seconde licence to buyde
vp and finnish the citie and temple. And
from the .32. yere of this Darius the yon-
ger brother to Perpes to the begynning of
the Romane Monarchie (I iuge) that
we must geue the seconde diuided part of
the hebdom. that is the .62. hebdom. which re-
cheust vnto the first emperour and coun-
sell Julius Cesar euen to .47. yeres before
cristis birth / for the aungell (as it appe-
reth by the telling and drydinge of the
nowmbers / and by the processe in þe text /
had euer rather a respect to the begin-
nings / order / and ende of the .4. Monar-
chyes

Perpes &
Darius
Longim.
Brethren

The di-
stribucio
of þe .7. heb
& of þe .62.
hebdom.

the eleuenth Chapter.

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chyes and especially to those .3. Monar-
chyes folowing / & to the affliction of his
chirche vnder the sayd imperies / then to discri-
be the continuance and lynking to gyther of buted.
the nowmbers one immediatly to folowe
the tother. For he sayth (after he had di-
stributed the first .7. heb. to the buylding)
distinctly and seuerally in the next verse
(not repeting the former .7. hebdom.)

And after .62. hebdomadis cryst
shalbe slayne.

Now is it manifest / that after none of
all these last and lerned menis accompt
(if thei folowe the wordis of the text and
not repete the former .7. hebdom.) can the
nowmbers be continued immediatly /
but must be broken as the aungell breketh
& diuideth them. So that this is þe sence
and mynde of him. That after .62. hebdom.
where the prophecie of Iacob shalbe ful-
filled / concerning the scepter of Iuda to
be taken awaye and the Romans to rule
the iewes / then shal cryst be borne & slay-
ne &c. but Iacob sayth not immediatly af-
ter þe scepter be taken awaye / no more then
the aungell sayth here immediatly after
the .62. heb. cryst shalbe slayne / for it was
(I saye) .47. yeres after / and after these .47
yeres / yet .33. after ere he was slayne.

This michē haue I lerned sence by the
3.ii. expen.

The expofition of

expending and waying of the text & pro-
celle thereof/fo that if (as Cicero fayth)
oure later cogitations be wyfer then the
former/let the readers be iuges.

Rede Ju
i inu. l. 2

The in-
celle of
verpes.
verpes
death.

Now to the text/verpes prosecutinge
the prouocacion by his fathers ryches/
faught ayenst þ Brekis in Europa where
he ouercomen / fled bak ayen into Asia/
where he thus beaftely and cruelly lyued
a had a miserable ende. For he toke his
brothers wyf bringe a lyue and gaue his
brothers daughter to his owne fone / a af-
tir warde laye by her / and then he flawe
his brother. He lyeth not which sayd: I
shall bifet iniquitie. For thefe inceffuou-
se beaftly bloody cruelties / the Monar-
chy of the Persians begane to shake and
fall / and verpes himself was miserably
flayne of Artabanus the last kinge of the
Parthens. Let this be an example to all
emprours and princes / to be taught to fea-
re God lest for fliche crymes they be the
destruction of themfelues and of their
kingdoms.

An exa-
ple for al
kinges.

Text. ¶ Then shall there stande vpon a strong
kinge and obtayn the most mighty empe-
rye / and shall dowhat he lyst. And when
his kingdom hath stonden / it shall be bro-
ken and diuided into the .4. clymats of þ
worlde / but not to his owne posterite / nor

ye

the eleuenth Chapter.

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yet with that maiestic and power toher. Here be-
with himselfe ruled. For his kingdom gyneth þ
shalbe miniffhed and distributed to other 3 monar-
kinges besydes these 4. or vnto strangers chye.
By these wordis / the aungell describeth
the flourishing encrease and destruction
of great Alexander: For vnder the Bre-
kis / the Jewes shuld suffer yet many pla-
ges. For Alexander himself thought to
destroie Jerusalem / but the hyghe bishop
coming forth ayenst him mekely with the
Leuitis so gently moued and entreated þ
kinge that he was right beneficiall with
greate giftis vnto them. This mighty
Alexander to rule & conquire al þ worlde
was called before the gret horned flying
gote. Him to dowhat he lysteth / is to ha-
ue a prosperouse successe in all his affay-
ers and victories. For he bringe but .20.
yeres olde / ere he was full .3. had subde-
wed all the worlde.

The bp.
springe a
fall of a-
lexander.

Chap. 8.

The verifping of these propheties de-
clare them to be spoken of god which one-
ly as present foreseeth al thinges to come
And where he promiffeth vs deliueran-
ce / he sheweth himselfe to render vs that
embrace his propheties. The godly ther-
fore are confirmed lest they fall bak from
their profession. But the last part of this
chap. pertyneth to the last parte of this

3. ill. Monar

The exposition of

Monarchie and to this age of the world
declaring what persecucion cristis chir-
che hath and shall yet suffer Under the
cruel secular & spiritual anticristis & at
laste Under the turke Mahumete/the spi-
ritualtye yet lordely reigning astir a pro-
phane proude haithē passion/persecuting
the doctrine of cryst & quenching y lyght
of the gospel/of the true innocacion in
faith and confidence in the sone of God/
defending by their secular armes idola-
try fighting burning & fageting for their
idols and for their prodigious lecherou-
se lustis/slayinge innocents for the true
doctrine. For unto their spiritual tyrany
& secular emproure & princes adde their
furious merciles blod sheding, bothe by
persecucion of the gospel and by bataills,
whose pryde and riches be the spurres un-
to all this tumult where in good studies
and letters/gospel and cryste shalbe ne-
glected & at laste a new derkenes & fyer-
cer furles with the miserable mutacion
of kingdomes nowe begune & in brewing.
These afflictions wold god/men wold
consyder/and before all/aske of god to pre-
serue gouern norisshe & encrease his chir-
che. And if ther be any princes which may
heale these woundis/let the now do their
office/lest crist in his laste iugement
now

What
nowe
shuld p
cristen
princes
do.

the eleuenth Chapter.

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now at hande accuse them giltty dampna-
cion. Nowe shuld emproure and prin-
ces set forth the byble and defende good
prechers. Now shuld the crysten lerned
men be sought out to teche crystes worde
of saluacion. Now it behoueth princes to
defende the gospel of cryste teching peace
and not banissh and burne the worde of
peace commanding the true faithful pre-
chers to sylence and restraining the scrip-
tures and godly bokis forboden of them
to beredde of the cristen good peple so de-
sperouse to reade them for their counfor-
te in these troubles dayes. Take ensam-
ple at the said kingis whiche solonge as
thet gaue lycence to the tewes to buyld
their temple/god gaue them noble victo-
ries and rest as ye see it in Salomons da-
yes/But whē thet restrained and forbode
the buildig therof thet had their handis
full of warre and themselves miserably
slayne. A lyke terribly and troubles face is
there this daye of the worlde/for inshl-
tinge the buylding of the chirche of cryst
God sent them his aungel cryste to helpe
them whylls thet were content the tewes
to edifye their temple. And when thi insh-
ted or neglected that good worke he pro-
uoked one kinge to destroye another as p
fores declare it. There be nowe merue-
3. ill. lous

*the face
of cour-
tis.* The exposition of
lous subtile craftinesse exerceised in
courtes / insidouse wylnesses / couetu-
ose counsels / pryncy studies for promo-
one and one king to destroy another faith-
les fanoz flattery &c. Whiche all is cal-
led polityk prudence and pleasaunce but
it muste all shortly be turned into misery

Alexan follyshes and into a calamitouse destruc-
der p be- cion. But retourne we to Alexander the
giner of beginner of the 3. monarchie and let vs
p thirde set him as a glasse before all emperours &
Monar. princes to see themselves in him. ye haue
chle.

Herde of his good fortunes and successe in
so shorte a tyme / whiche translated the
monarchie of the persies vnto the Gre-
kis / as the prophete was then verifed
with in .200. yeres folowing. But the sa-
me prophete yet runeth vnto this daye
vpon lyke Alexanders in a perpetual pa-
the to be verifed vpon all the crysten em-
pires and kingdoms which haue so blas-
phemously persecuted and quenched the
worde of their saluacion so mercilesly she-
ding the innocent blode for the Gospel.
Some kingdōs haue felt the stroke of this
worde & moō be lykely to fele the chāges
of th:ir kinges stocke. Let al other be wa-
rt of lyke heuery mutacions imminent: the
doze is now opened / shut it if ye can. God
had endowd mighty Alexander with
grete

the eleuenth Chapter. 191
grete and cleare giftis. It was a great
beutyfull glozre to him / in that he was
feared and sought to of all other kinges /
endowed he was with imperye / ryches
and many noble victories / and deliuered
from many heuery chaunces and perils of
his owne subiectis. He was also of natu-
re very stronge / hardy / and in counsell he
passed the wysest / he could iuge and fore-
see what was euer for the beste / he was
prudent / comely / princely / affable ientle /
and amiable / he loued iustice and punis-
shed the malefactors. No prince lyke him
in betwene morales so long as he was in
a right mynde. But he acknowledged not
god to be the auctor of them. And therfore
of pryde and wealynes gaue himselfe vp
vnto his owne lustis as to eating & drin-
king delicately and immoderately & vn-
to voluptuosnes of his bodye to be pam-
pered vp to satisfye his lybidinose fleshe.
And beinge dronken / he slew his moste
entyze and necessarye frendis / and was
most cruell ayenst them / which did him
most faythfull serulce. Then he polluted
himselfe with lecherie vnto these foule
crymes he added contumelyes and cruel-
ty ayenst god / he beleued himself to haue
a certeyn diuine prerogative and power
aboue all men and god to (as wold yet so-
me

Alexan-
ders gif-
tis.

me pestilent flateringe fryers and prelats put it into emprours and kinges heads. He acknowledged not himself to haue had done so noble actis and escaped so greate perels by goddis helpe onely/ but attributed this glory & prosperite to his owne wysedom dignite royall/ to fortune and to his owne policie/ power and ryches. He wolde come forth some tymes disguised lyke Jupiter Hammon all in glytering yelow golde/ and eft sone as Diana wolde he dailey most lasciuously and fylthely among women. Wherfore there followed the most heuey punishments. For ere his kingdom was set in ordur he dyed in his drunkenes banckettinge with his whore. And at this his wretched fall/ all death. His familie and kindred was also thronedowne. For anon after / Olympias his mother/ his sister and his two wyues and his two lytle sonnes were slayne of his owne myndes and playe felowes. What ensample of manis inconstancie can be cleueryer set forth? For this so mighty & cleare a kinges stock and familie cold not fynde a faythfull frende to defende his/ after his death/ no not one in all the worlde/ no not among them vnto whom himself had geuen so many giftis and prouinces/ and whom he had brought vp & promoted.

moted. For Cassander the sonne of Antipater which was brought vp of a chylde/ and promoted of Alexander slawe Olympias Alexanders mother/ & after he slew we Roxonem & his sonne called Alexander and his tother sonne Hercules bozne of Bersine. The gouerner of y Sardis slew Cleopatram his syster. These calamities came not to Alexander and his And now house of chaunce/ but of the wrath of god ye kinges and all to monissh lyke kingis in tyme. Beware Many synnes god punisheth in this ly. Bewyse. Let vs thinke vpon the iugement to come where eternall paynes be prepared if we amende not. The transitory shortnes of this lyfe shuld moue princes to beware and repente and set the feare of Gods maiesty before their eyes. Remember mortal princes/ ye be but dust. You be no gods. God will shortly intercept your brethe/ whose rewarde is euerlastinge dampnation/ if ye repent not.

Alexander reigned .7. yeaies after he had slayne Darius the laste kinge of the Medis and Persies. And then the Greke Monarchie susteyned greate batailes trouble and slaughters and was torne and rente (as hath the text) into many and sondre dominions of strange kinges/ Alexanders posterite cleue extinct. They

The exposition of

Then there arose bloody battails betwixt
the kingis of Asia and Syria and Egypt
all in the same Monarchie / neuer ceas-
singe cruelly shedding eche others blode
Untyll the Romans weyinge stronge / be-
gane to set in fote / and so at last cōquered
the Grekis / the Assyrians and Egyptians
And thus was the worlde .47. yeres befo-
re crystis birthe deuolued into the fourth
Monarchie called the Romane and last
empyre. From Darius Longimans death
to the begininge of the Romane Monar-
chie / which was .409. yeres / but especial-
ly from a non aftir the death of Alexan-
der when the kinges of Syria and E-
gypt thus cruelly destroyd eche other yea
maye be sewer the Jewes had euyl resse:
for their lande laye in the midde waye
betwixt Egypte which is south from Sy-
ria. So that the Jewes were euer ouer-
runne and depopulated of both þ hostes /
now of the Egyptians and then of þ As-
syrians & Grekis. Alexanders kingdom /
aftir his death was broken and diuided
into the .4. partis of the worlde / or win-
dis of the heuen / subuerted and distribu-
ted to alliaunts / that is into Syriam / E-
gypt / Asiam and Grece. By the strange
dukes and kinges of these .4. kingdoms
which serued Alexander are vnderstan-

The situ-
ation of
Iudea.

the eleuenth Chapter.

183

den Seleucus king of Syria / Antigonus
of Asia / Ptolomeus of Egypte / and Ari-
deus of Grece / yea they diuided all the
prouinces of the hole Monarchie among
themselves / and then they faught who
shuld haue all / thus was his kingdome
broken and dispersed. So greate calami-
ties were there aftir Alexanders death
by the reason of so many perpetuall ba-
talls / that Demades very aptly cōpared
the powr and hostes of dead Alexander
to the dygged out eye of Cyclops.

These examples I reherche / that sicke
punishments might warne princes and
moue them to modestie and to feare god.
Remember that cryst sayd: Without me
can ye do nothing. Amende therfore your
lyues and be mercysfull to the poore inno-
cents / or els loke for no fauore / but for the
vengeance of God to be powered forth
shortly vpon you. Darius Longiman rai-
ginge at Babylon / whylis his brother
perpes faught in Europa ayenst þ Gre-
kis / gaue licence and commandement to
the Jewes to retorne and finishe their
citle and temple. (for it apereth) Esdras
& Nehemias to be of his chelf counsell)
And therfore his fortune agreed with his
vertew. for God defended that modeste
and beneficiaall kinge vnto his churche /
helping

The exposition of
 helping him in his gouernace and defen-
 ce of his realme. Let empyours and kin-
 ges folowe this godly kingis fact in redi-
 fyng gods cite and temple/which is his
 chyrche by settinge forth trewe prechers
 and teachers to redifye the walles of Je-
 rusalem. The text

psal. 51.

Sept. But the southe kinge/one of Alex-
 anders princes shalbe myghtye.

Agst. kin This southe kinge one of Alexanders
 ge of E. chiefe capitains oz dukes brought vp of a
 gypst/ to. pooze soldyer/ was called Ptolomeus the
 named great and also Ptolom. Sotir/ that is a
 great & greate saulour/ but yett all Syria/ suffred
 Sotir. all thinges contrary to his name. For this
 Ptolomeus the sonne of Agst gouerned
 Egypte which was south fro the Jewes/
 and was a myghty king and beyld soze &
 Syrians and Jewes. For vnder a fran-
 delent coloz to sacrifice he entred into
 Jerusalem vpon a saboth daye and cruel-
 ly dealt he with & Jewes leading awaye
 many thousandes captiued. Pausanias
 telteth that he left aftir him sonnes/ Phil-
 ladelph/ Ceraunio and other. Polybius
 affirmeth him to haue dyed almost. 40.
 yeres aftir Alexander.

Text. Contrary to this kinge shall there
 be another myghty one and overcome him
 whose dominion shalbe right great & am-
 ple. This

the eleuenth Chapter.

184

This kinge was the north king Seleuc. Seleuc
 duo Nicanor of Macedo the sonne of one Nicanor
 duke Phillip/ which was not therfore cal. Macedo
 led here so myghty in dominion ouer so kinge of
 great an empyre because that aftir & deth Syria.
 of perdyll the gouernier of Babylon & be-
 cause he ouercame Antigonus fightinge
 ayenst Syria and his sonne Demetrius/
 and in the front of the bataill ouercame
 & slawe Eystmachu/ but for that he being
 slayne by waies by the awayt layinge of Seleuc
 Ptolome Ceraunio the brother of Phila. his deth
 delp/ left & most ample kingdome to his
 sonnes/ that is to wett the kingdome of
 Babylon / Persie / Mede/ Bactre / Par-
 thie/ Asie/ and parte of Syria. This man
 was not hurtfull to & Jewes/ but suffred
 them to kepe and vse their owne lawes.
 Josephus to wytnes. Now procedeth Da-
 niel the kinges of Asie & Macedonie/ that
 is/ the west and east kingis omitted) in
 his prophecie of the kinges of Syria and
 Egypte: because that betwixt these two
 kingdōs / Judea was situated/ and was
 well. 300. yeres beyed molested & greuous-
 ly persecuted & shakyn in sondre of them
 both. But before we declare daniels pro-
 phecie/ we shall in ordir/ one ayenst ano-
 ther/ set the names of these kingis of Sy-
 rie and Egypt/ vntyll we come vnto An-
 tiochum

The exposition of
Antiochus Epiphanes the very scourge of
the Jewes.

The kings of Syria north. The kin. of Egypt south
Seleucus Nicanor. Ptolomeus Lagus.
Antiochus Soter. Ptolom. Philadelphus.
Antiochus theos his wyf/ Bernice his daughter.
His sonnes Seleucus Antioch. Ptol. Euergetes his son.
Callinicus Hierax his sonnes Seleucus Cerau-
nius/ Antiochus the greates his sonnes/ Ptolomeus
Philopater. Seleucus Philopater. Antiochus Epi-
phanes/ his sister Cleopatra wyfe to Ptolomeus
Epiphanes. Ptolom. Philometer his sonne.

Text. But after a few yeres thei shalbe
confedered. For the daughter of the sou-
th king shalbe geuen in mariage & be
brought to the north king to make the
peace and concord: but this humane po-
licie and strength shal not longe endure/
neither shal his seed or yssue stande/ but
bothe she and thei that brought her thir-
ther/ his sonne/ his parent and houshold
shalbe all betraied and destroyed in short
space.

Here ye see the Unhappy chaunces
that folowe the humane pollicie of them
that persecute gods peple/ albeit their co-
unsell and pollicie appere neuer so godly
before men. What might seme more god-
ly then by mariage and affinite to confir-
me concord and to make peace and friend-
ship

the eleventh Chapter.

185

ship: Bernice the daughter of Philadel-
phus king of Egypt was geuen to Antio-
chus theos king of Syria to make the peace
for these two kinges had ben longe at
warre/ and Ptolom. Philadelph had lost cer-
tain cities in Syria / whiche cities he
thought by this gifte of his daughter/ at
length to recouer. But all was in vaine.
For this Antiochus repudiated his owne
wyfe called Laodice mother to Seleucus
Callinicus and to Antioche Hierax/ & ma-
ried Bernice. Which mariage and re-
pudiation or diuorce from his firste wyfe
was the occasion of greete mischief and
murther. For Seleucus Callinicus at the
persuasion of his mother Laodice slew
Bernice his stepe mother with his yong
sonne/ which murther was the occasion
of many a bloody battail as ye shall see he-
re after. This Ptolomeus Philadelph. was
he that instaurd the lybrary in Alexan-
dria/ byeringe the. lxx. interpreters to
translat the. v. booke of Moses oute of
Hebrew into Greke. This propheticie was
not onely spoken of those kinges/ but also
of other folowinge them. It is not long
agoe since some kinges gaue their daugh-
ters to foreyn kinges in mariage to con-
ciliate amitie/ and what succeeded therof
thei neuer sence agreed well. Albeit Pto-
lom.

The exposition of
 Iom. Philadel. was a Bainglorious Bl.
 close conctuose kinge / yet did god vse him
 as an instrument to serue his glozy in ste.
 ringe him vp to cause his scriptures to be
 translated and reserued for euer in lybra.
 ries. This Ptolom. thought by this ma.
 riage of his daughter at length by his
 posterite to ioyne all the hole kingdō of
 north to his owne realme of Egypte / and
 gaue in dowrye with Bernice the lande
 of Jewrye. Antiochus toke her and repu.
 diated his owne former wyfe Laodice &
 vsed her as a concubyne. But at last she
 beinge weary of that lyfe / poysoned him
 for his labour and caused her sone Cassi.
 nicum to slaye Bernice with her yonge
 sone / and did sette Cassinicum in his fa.
 thers roome to be kinge of Syria / where
 fore this humane policie and confedera.
 cion stode not long / nether might Berni.
 ces seed enioye the kingdome of Syria.
 Also the men that brought her thither
 which shulde haue defended her and her
 issue / all were destroyd / & her housbon.
 de to / which all shuld haue bene her staf.
 fe / parents and comforters.

Text. ¶ And then shall there stande vp a no.
 ther of his stok to come into his place /
 which shall come with an host ayenst the
 kinge of the north.

This

the eleuenth Chapter.

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This man was Bernices brother / now
 kinge of Egypt / called Ptolom. Euerge.
 tes prouoked to reuenge his sisters & his
 neices deathes. He came with a great
 power ayenst Cassinicum kinge of Syria.
 He shall come sayth the aungell and ob.
 tayne many great cities of Syria / he to.
 ke alwaye much trefure and images. And
 therfore sayth the text.

¶ And shall invade his stronge cities and castles / and in them he doinge great
 and cleare victories and featis of warre
 shall obtayne his purpose. And carye a.
 waye captiued into Egypte their gods /
 with their rulers and most dere and pre.
 ciousse plate and iewels of gold & syluer.
 And for a fewe yeres shall he stande se.
 wer at rest from the north kinge. Text.

This kinge of the south / Ptolom. Euer.
 getes (his sisters death thus reuenged)
 returned sodenly home into Egypte / by
 reason of sedicions and brores wrought
 in his absence / so that at his retourne / he
 was compelled to make peace and to take
 trewe wth Seleuco / Cassinico. And at this
 tyme / Euergetes commanded Jewrye to
 paye him tribute / and was without war.
 re certayne yeres at reste from the Sy.
 rians. And therfore sayth the aungell.

a.ii.

Aftr

Text.

After that the king of the southe
shall haue thus inuaded Syria/he shall
returne into his owne londe ayen for fere
of sedicions there in.)

But Euergetes first obtayning þ chel-
fest & strongest holdes of Syria did chase
Seleucum out of his fathers Philadel-
phis kingdom and place for kyllyng his
sister and toke from him a greate part of
Asia/he robbed his tempels and spoyled
his londe ere he returned. Now did An-
tiochus Hierax fight ayenst his brother
Seleuco/ which Hierax ouercomen and
fleyng into a wilderness was slayne. And
Seleucus casten of his horse dyed. This
was the miserable ende of these 2. wyked
brethern not raigninge skant. 3. yeares.
This story toucheth the tuncell/ because
that betwixt these raigninge halsis
thus spoylinge and slayinge eche other/
Judea lying in the middes amonge them
was tapered pillid and robbed vnto the ba-
re bones.

Text.
Of anti-
cho the
greate &
Ptolom.
Philo-
pater.

But þ sonnes of him set on fyre shall
gather a mighty hougge multitude into an
hostie. And one of them coming as it were
a vniuersall floude flowing all ouer shall
come vpon him/ & go thorow his realme
& come ayen pcesinge and persinge euen
vnto his most strongest castles.

The

The two sonnes of Seleuci Callinici Antioch
king of Syria/ which sonnes were Seleu- fighteth
cus Ceraunius and Antiochus the great ayenst
thus set on fyre/ came with this so great Philo-
an host ayenst Ptolomeum Philopaterem pater.
the king of Egypte. This one of them
here mencioned was Antiochus þ greate
and ayen of the hale kingdom of Syria af-
tir that he had ouercomen Milo. For his
brother Ceraunius betrayed in Asia/ dyed
in þ tyme of this bataill. Antiochus ther-
fore coming with so great an host recone-
red and oppressed many cities in Egypte
and in Phenicia which were subiect to þ
Egyptiōs. Here he came vpon him/ that is
vpon Ptolom. Philopater king of Egypt
lyke a floude (and as Polybius wyrteth
describinge the begininge of the gestis of
Antiocho) with thre score thousand fate-
men and. 6000. horsemen brought vnto
Raphia the king of Egyptis most strong
citle / where ayenste him he pitched his
tentis / where the bataill faughten / An-
tiochus had the victory & rekouered his
former lost cities. And here were the Je-
wes compelled to change their lordes &
gouerners / in which mutacion what bey-
acions and how greate losses and afflic-
cions they suffred / ye maye well coniecter
for whose heuye cause and persecutions
a. iii. to be

The exposition of
to be known / the aungell thus proph-
cieth. But how Ptolome. Philopater with
might and strength repelleth this vio-
lence / it foloweth.

Text. **Philopa**
arcnst
Antioc. Then the south king shalbe prouo-
ked with anger / & shall led forth his host
to fight ayenst þ north king which shall
bring forth in battail an infinite greete
multitude whiche multitude shalbe de-
liuered into the south kings handis /
which harpinge awaye this multitude /
shalbe elevated with a proude herte / be-
cause he hath thzone downe and goten so
many thousandis. But this victorie shall
not long stand fast.

Now is the battail treated which Pto-
lome Philopater kinge of Egypt faught
ayenst Antioche þ great. Philopater was
wealy and proued & anon angred and so-
ne moued to warre / here he hath þ victo-
ry of Antiochus / and therfore was his
herte so puffed vp / that he had thzone down
so innumcrable an hoste and recovered
his lost citles / for now he thought to ta-
ke his ease in all idle lustis at home. Justi-
nus wyrteth. That Philopater might ha-
ue deyrined Antiochus of his kingdome
now / if his Bertewe had holpen his for-
tune. Sed Vincere scis Hannibal / Vti Vi-
ctoria nescis. Oh Hannibal / thou knowest
how

how to haue victories / but how to vse and
kepe thy victories thou knowest it not.
Justinus in his. 29. booke / sayth Ptolome
to be tonamed Philopater of a contrarpe
facte / for that his father and mother slay-
ne / he gotte Egypte. Wherefore an euill
tree must bring forth euill frutis. For Phi-
lopater returned home / slewe his owne
wyfe Euridice which was his owne sister
all the nightis continually was he geuen
to whordom and the dayes to banketing.
He permitted his man concubine Aga-
thoclem / and his woman concubine Aga-
thoclem to rule Egypte / oh what maner
a ruler had then miserable Judea : But
this his victory stode not long sewer and
faste. For he lyued not long after but had
a miserable ende. By his lyfe he caused þ
Jewes to be rent of elephants. In theis
dayes were the Jewes greuously afflic-
ted and scourged. For first they had ioy-
ned themselves with Antiocho þ great.
After that / were they taxed and mulcted
of the Egyptiis / and thei that were then
in Egypt were cruelly handled.

Text. For the kinge of the north shall yet
come ayen vpon him bringing forth a gre-
ter host then before / and after a fewe ye-
res shall he come ayenst him with a migh-
ty greete company strongly prouided with
a. lill, greete

The exposition of
greate riches.

This is the prophete of a new bataill
by Antiochus the greate ayenst Ptolom.
Epiphanem/the sonne of Philopater now
dead. For a non after Philopater beinge
dead/and his very yonge prince Ptolom.
Epiphane left behynde him/ Antiochus
moueth bataill agaynste Egypte. But
here was Antiochus commanded of the
senatours of Rome which had taken a tuti-
cion of þe yonge prince to let Egypte alone.
Which thinge he heuily takinge/iopned
himself confedered with Hannibal and
Philip kinge of Macedo: but yet was he
ouercomen of the Romans/and was com-
pelled to geue ouer not onely þe hole Asia
vnto the mount Taurus/but also geue in
pledge to the Romans his sonnes Antio-
che Epiphanem and Demetrius.

Egypt. **B**ut in these daies many shall re-
siste and ouercome the king of the south.

For altho the Romans had taken the
tuticion of the yonge fatherles prince of
Egypt/yet be these tutors of this tyme ve-
ry slowe. And therefore ceased not Antio-
chus now confedered with Hannibal and
Philip Macedo which sent ayed to Antio-
chus to molest the yonge prince Ptolom.
Epiphanem/and by the wayes were the
Jewes most greuously vexed both of the
Syrians

the eleuenth Chapter.

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Syrians and also of the Egyptians.

And the cruell men of thy now type. Tept.
ple euen many bakfallers from the lawe/ Jsa. 19.
shalbe puffed vp and extolled/all to ful-
fyll the prophete of their owne fall/all to
be all to broken.

This Verse declareth/the impietie/
vngodly cruelty/and the forsaking of the
lawe of god to be the cause of the calami-
ties of þe Jewes. For he cannot suffer the-
se synners of his peple which sayd/I shall
disset their iniquite &c. Here he paynteth
the wyked bishops of the Jewes which
being both cruell and forsakers of Gods
lawes/puffed vp with pryde seduced & de-
ceaved after them many Jewes into lyke syn-
nes/for their fallinge bak from the lawe
of God. When Antiochus burned the bo-
kys of Moses and commanded the keepers
of the lawe to be slayne. Machab. 1. they
were the Jewes a frayd: and especially
the bishops and hygh preistes/ & they
fyll bak quyte from the lawe which shuld
haue geuen example of constancie & god-
lynes animating and exhorting other to
standfast in the feare of god cleuinge to
his promises by faith. These bishops we-
re Jason/Onias/Menelaus/one procu-
ringe the death of his owne brother that
he might haue his bishopryke. Onias is

Onias
an apo-
stata.

many

many lyke bakfallers from god/fled into Egypte/where / in Heliopoli they buylded them a temple and altars/and vsed there religion as they were wont in Jerusalem/whom god had directly comanded to haue but one temple/one tabernacle / one altare/no where els to be any buylded but in the londe of Canaan. For so knew God the consent of his doctryne to be the better kept. For he had decreed/ from what place his voyce shuld sowne/ be heard/& caryed ouer the hole worlde.

Text.

But yet shall the king of the north come and cast vp bulwerkes about their citices and take his moste strong townes nether shall þ south armes stande ayenst him/nor yet maye his most stronge & chosen soldyers resist him. For he cominge thus vpon him shall do his luste/noman withstandinge him. He shall also invade and stande strong in that most pleasaunt & desyered lande which shall yelde them selfis into his handis. Also Antioch⁹ shall turne his face vnto Egypt to get the hole realme. For vnder the colour of a peace makinge he shall geue his most feyer daughter in maryage to the yong fatherles prince to destroy him/ but it shall not so come to passe/nether shall Antiochus haue the south kingdom. After this shall Antio

Antiochus turne himselfe to the cyelon- dis and take many of them. But the prince or counsell of the Romans shall com- pest him to cresse with rebuke and shame so that he shall not do this traitterous vi- lanye to the yong prince of Egypt. Where- fore Antiochus shall turne himselfe to the defences or holdes of his owne londe/ where he shall smyte himselfe ayenst an harde stone and fall neuer to be fownde ayene.

The aungell returneth to Antiochus the greate/yet ayen invading Egypt ther to haue goten many of the yonge princes citices. Nether might the yonge chyldes armes called Ptolom. Epiphanes resist him. Here were þ Jewes vexed greuous- ly on both sydis. Here Judea is called the most pleasant desyered lande/not onely because it flowed with mylke and honey (as Moses sayth) but also because that god did not so to any nacion as he did to þ Jewes. Antiochus invading Judea stode stronge in it/when he did put Scoba the yonge prince of Egypts deputie & capt-ayne w all his host out therof to flyght. Which Scoba ouercomen/Antioch⁹ made the Jewes tributaries to him/yilding themselves to antioche vpon the condi- cion to kepe styll their religion. After that

psal. 147

Scoba

The expofition of

Scoba was flayne of Antiocho in Jewry /
 & the Jewes brought vnder his tribute /
 he maketh yet a nother blage into Egypt
 vnder the colour to marrye his daughter
 Cleopatra to the yonge prince Ptolom.
 epihanes. The Jewes fained themfelues
 to be Antioches frendis and to receyue
 him into Jerufalem. Albeit the knewe it /
 and were glad then / that the Romas pre-
 pared to refist him. Nether was it but dif-
 fimulacion on Antioch^s part. For he had
 decreed to diuylde the tribes of Jewrye /
 parte to be geuen with his fayr daughter
 Cleopatra in maryage to Ptolom. Epi-
 phanes yet but a yong chylde in a maner /
 and the tother parte to receyue to himfelf
 into his owne realme annexed. He wold
 marry his most goodly fayer daughter cal-
 led filia feminaril / for his excellent beuty
 (albeit the Hebreus vse the fame phrafe
 for euery woman) to the fouth yong prin-
 ce / that yet by fliche means he might sette
 in his fote to gete p fouthekingdom into
 his posterite / but it fucceded not. For af-
 ter Antiochus death there folowed a grea-
 te inclinacion and losse of the kingdome
 of Syria. He fayned to go a playne waye:
 but he entended deccite to the yonge prin-
 ce / & yet fayled he of his purpafe. For his
 daughter after fhe was maryed / quene
 Cleopa-

Cleopa-
 tra filia
 femina
 rum.

the eleuenth Chapter.

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Cleopatra loued beter hir king and spon-
 se Ptolom. Epihanes / then hir father
 Antiochus in this cafe / and not to de-
 froy hir houfbonde that p realme might
 come into hir fathers handis. This daye
 lykewyse had leyfer the spiritualtye geue
 their most fayer daughter diuitias to the
 emperour and kinges of Egypte / for a de-
 ceitfull colour then to kepe her fyll / that
 yet at last thei might obtayne ayene their
 olde kingdom / that is the feculare & fpt-
 rituall autorities & powr ouer princes to
 do what thei lyst / as thei were wot to do /
 but it fhall not fuccede. Religio enim pe-
 perit diuitias / & filia deuorauit matrem.
 for religon brought forth ryches and the
 daughter hath deuoured hir mother.
 Then Antiochus turneth his face to the
 eylandis fayling into Grece / thet to fight
 againft the Romans / where by Hanniba-
 lis and other menis helpe he gote Rho-
 des and other cities to helpe him ayenft
 the Romans. But the confull of Rome re-
 fisted him and did put him to a fhamefull
 rebuke and made him to craffe and to be
 content with Syria / and to yelde Afiam
 to the Romans / with the charges of the
 bataill and to rendre to them the fhippes
 the captiued / and all that fledde to him.
 Wherefore (fayth the aungell) he fhall re-
 turne

Diuitie
 p daugh-
 ter of re-
 ligion
 hath de-
 noured
 hir mo-
 ther.

Attilius

Attilius
 decade 4
 turne

Antioch & great
slayne of
his owne
subiects.

The exposition of
turne home with shame / he shall be smy-
ten ayenst the rocke and be also broken in
his owne fall. For now Antiochus retur-
ned into Syria / for very pouertie robbed
a ryche temple of Jupiter dyndymet whe-
re / of his owne peple he was wretchedly
slayne. This was the ende of Antiochus
the greate which lyuing wold neuer ceas-
se from warre and yet faught he euer vn-
happely. For the dukes of yong Ptolom.
perceyued his fraudelent entet in geuing
his daughter in maryage / & therfore got
thei the Romans to be the princes defen-
ders for that tyme. It is therfore the de-
struccion of many realmes to moue bataill
not necessary nor iustly / namely fortune
frowninge vpon them. And therfore this
it is that the aungell sayth in the ende:
He shall turne himselfe to the helpe & de-
fences or holdes of his owne londe in Sy-
ria &c. For in this his shamefull flyght
from the Romans with so greate losse and
rebuke / he for nede robbing the temple
was miserably slayne of the comon peple.

Text. And thereshall succede him a By-
le couetouse extorsioner and peller of
the peple exactinge greate tributes vn-
worthey any princely honor / he shall be so-
ne slayne / but not nobly in any open ba-
tall.

The

the eleuenth Chapter.

The description of Seleucus Philo-
pater the sonne of greate Antioch⁹ raig-
ning but a shorte tyme / his two bzyther
Antiochus Epiphanes and Demetrius
yet kept in hostage for pledges at Rome.
This Seleuc⁹ is here called a Byle que-
stor that is a Byle extorsioner a bzyber a
peller poller &c. a man nether valeant in
warre nor defender of his country / but a
cowherde nether armed with lawes nor
defender of iustice / but an idle vnprofita-
ble prince and a very idle belly burden of
the erth. This Byle questor was made
awaye shortly by the fraudes of his bro-
ther Antioch⁹ Epiph. Being in hostage at
Rome / that this deuyll and subtyl serpē-
tine anticristen Antiochus might enioye
his kingdom. This description ought di-
ligently to be noted. For it is and shall be
the very face of the present gouernances
in these oure last dayes. For of sicke coue-
touse cruell tyrants / idle extorsioners /
pellers / pollers / bzybers / foles idle belly
beastis / not defending good peple nor mi-
nistringe iustice and iugement / nor suffe-
ring honest maners nor holson doctryne
to be taught / but with great taxes covey-
ses loons prestis neuer to be repayd / thus
beggering their empires and comds / the
money euyl spent after their owne synfull
lustis

lustis as do comonly the courtis of em-
proures kinges and quenes / of suche idle
Byle questors shall the last kingdoms of
the worlde be gouerned. This Byle Se-
leucus commanded the temple of Jerusa-
lem to be spoyled / as now at last shall the-
re lyke Byle questors gather into their ha-
dis all the ryches of the poples churche.
If ye compare this image vnto the laste
age of the worlde / ye shall perceyue : the
aungell not to haue onely prophesied of
Seleucus but also of the later kinges and
emproures of this worlde / and to haue set-
forth the calamities of the churche of cry-
ste in these later dayes / that we might
knowe the synnes of the spiritualtye & of
their idle impes to be worthely plaged of
the secular Seleukes / which both togy-
ther shall persecute Christis poore flock.
And yet shall god deliuer his from both
their bloody mouthes. These Byle que-
stors shall dayly inuēt newe kindes of ec-
cyses and exaccions to pyl and empouet
their comons / as hytherto haue þe bisshops
done in beying / pollung and pilling their
diocesans / prestis / persons / abbets & spi-
ritualty / tyll there shall come the thirde
lyght and swype awaye both frogge and
mouse. Litle rememberd they that Ioan
Baptist cōmanded them to be cōtent with
their

Note þe
fable of
Bisoppe

their owne stipendes. They contempite
the exāple of Achab whom God so pu-
nished for taking awaye Naboths vine-
yarde. Thei shulde spare the possessions
and goodis of their subiectis and dioce-
sans that þe peple might haue to setforth
their chyldren to scole and to letne them
honeste and vyle occupacions and that
thei might helpe their godly kinges / em-
proures & trewe prechers in tyme of nede
ayenst foreyn incursions. But (as I sayd)
let vs knowe these open plages to be iuste
punishments of the peples synnes & war-
nings to excite them to godlynes / and to
commende the congregaciōs to gods cu-
te and to mitigate these cruell open tyra-
nys / and to sende vs wyse rulers / iuste /
strong and happy princes studyinge for þe
profit of their comons / & to geue vs good
bisshops / to ozne the churches and not to
ouer them / and to setforth and illustre the
gloze of god / and not to obscure it.

¶ But him there shall succede a con-
tempned persone nothing esteemed to ha-
ue had bene kinge or thought to haue had
the kingly honoz / but yet shall he gete it
by giftis and come in quietly at his plea-
sure and obtayne the kingdom by flaterye
In this king is described and figured
Anticriste to raigne both in the secular
kinges

Sept.

Of Anti kinges and emproures and also in the ec-
 och⁹ Epi clestastik sorte in these lasse dayes vnto
 phanes the worlds ende. Let vs therfore beholde
 king of the begynnye / the successe / and ende of
 Syria. this anticrysten Antiochus / which to co-
 me to the kingdom / slewe his owne bro-
 ther Seleucus as did Jason slay Onias
 the bishhop to obtayne his bishhopryke.
 And haue there not bene lyke pagents
 playd emonge emproures / kinges / popes
 preistis and bishhops / one to succede ano-
 ther? Antiochus his begynnye was vyle
 and cōtemptible not looked for to be king.
 For he was in presone at Rome left in
 pledge of his father / nether asked of Syria
 nor lawfully called to be their king /
 for his elder brother Seleucus had now
 a sonne alyue to succede him. The aungel
 therfore calleth him a contemptible or an
 vncstemed persone / for that he wanted
 auctorite / that is vertewe / felicity / vnlou-
 ked fore of the peple. But god did set him
 in auctorite and place to be the instrumēt
 of his wrath. For whosoeuer shall well
 rule and be obayed of his peple / he must
 nedis haue auctorite / which onely God
 createth / witnes Solomon saing. An eye
 seinge and care hearinge both be of God.
 Albeit therfore this antiochus was sub-
 tyle and a bolde warper / yet because he
 wanted

wanted þ iust auctorite before men / that
 is he was vnjust / outragio⁹ cruell / viciou
 se / he was called of the aungell a cōtemp-
 ned vyle vncstemed wretch. He therfore
 what by deceitfull fraude / flaterye and
 fayer false promises / gotte the fauour of þ
 romans to defeat his brothers sone of the
 kingdom. But will ye see anticryst in his
 proper colours? He shall come into his
 auctorite and place of himself vnsent of
 god / nether entreteth he in by the doze / but
 lurketh a wolfe vnder a lambes skynne.
 What a glittering shewe of honesty / ver- Anticry-
 tewe / godlynes and holines sheweth and stis frau-
 pretendeth this horned beast? vnder how des.
 many holy pretēces to suppress heresyes
 seditions and to abolishe false religiōs /
 yea to abolishe anticryst himself to refoz
 me the churches and plante the gospel
 playth he anticrystis parte in stablissing
 false doctryne and falser religion and in
 suppressing the trewe gospel? vnder the
 colour of preching the gospel purely and
 sincerely / he burneth & banissheth all tru
 sincere and pure prechers of it. Hath not
 Mahumete and the popes by these subty-
 le fraudis goten their kingdōs? Thei pro-
 mise to teche & declare the lawes of god /
 but thei preche their owne dead deuillish
 dremes. Thei wyte themselves the most
 b.ii. Holy

Of Antiochus Epiphanes.

holy headis and vicars of the catholike
chirche of God/but thei be the most pro-
phane christians of sathans synagoge.
Thei pretend rightwysnes / & worke all
mischeif. Thei sayn peace/and be the au-
tors of þ most vnjust batails. Thei pra-
ise and picche mercy and good works/
and be theselues the most cruell merci-
lesse tyrants and shedders of innocēt blo-
de/spendinge the goodis of the chirche
& substance of the pooze vpon their owne
fleschly lustis and dirtye doinge sake.

Thre thinges be here expressed. first he
is not called. Secondarily/ it came pros-
perously to passe with him to raigne.

Thirdly he obtained all thingis by mur-
ther/fraude and flaterye. He was farre
inferior to his father antiochus the grea-
te both in powr & fortune. He was a sub-
tyle deceiuet/a fayer false promiser/a fla-
terer/a vicious lecherouse persone/coue-
touse/gracelous/bolde in mischeif and pic-
teles.

Text. And armes shall come lyke a great
rysinge sea befoze him/& they shalbe ouer-
whelmed of him/yea & euen þ prince him-
self which was confedered with him.

By these arysinge armes be signified
the princes of Syria & Egypte/but cheif-
ly the capitaine of the hostes holdinge

AND

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and keepinge the cities in Phenice/which
lyke a swelling sea came rysing vpaynst
this Antiochus Epiphan. which armes
had then leauer ether Seleucus his son-
ne the Syrian/or els Ptolom. Philome-
tor the Egypte prince and sonne of Cleo-
patre sister to this Antioch? to haue rat-
gued then this contempned Antiochus
Epiphan. This prince here confedered
with him was Ptolom. Philometer Cleo-
patras sonne and king of Egypt. All the-
se armes and princes (saith the aungell)
shall this wicked Antiochus ouerwhelme
and ouerflowe them lyke the diluue of
Nohe. Hitherto hath he described the be-
gynninge of the raigne of Antiochus Epi-
phan. now shall ye see the middis of his
raigne/that is to wit/his. 3. expedicions
or viages/of þ which/one was into Phi-
nicen/& the other two into Egypt ayenst
his sisters sonne Ptolom. Philometor.

For after that/he shall make an in-
sidiose confederacion with him/he shall
come vpon and ouercome him with a fewe
folke.

Text.

That is to saye: Albeit antiochus Epi-
phan. shall make a deceitfull confedera-
ce with his neuey of Egypt/yet shall he
inuaide Phenicen þ rycheest prouince that
his neuey had. And for that this antioch? & Syria.

6. 11. his

Of Antiochus

first

viage in-

to Phenice

ce/ Tyro

his

Of Antiochus Epiphaneus.

His aunicle was naturally rauisslinge and wolueshe/ & because of his prodigalite & profusions of giftis/ he might not spare other menis goodis/ he toke awaye here and there the ryches of other men/ and the tresure of the temple/ and made sale of all thinges. But first he came craftely to his ney to be cōfedered with him as an vncl to take the tuncion faynedly of his ney/ & lest he shuld be suspected/ he came with a litle company into Egypt But vnder this colour he inuaded Phenice/ robbed and spoiled the cite of Tyre the most ryche cite of all.

Text. And he shall come fortunatly & take the moste ryche citics and plentiuouse places of the region/ and shall bringe to passe those thinges which nether his fathers nor grandfatheres coulde not/ the prayes/ the spoyle and the stolne ryches shall he skater amonge them/ he shall also imagine and inuent gyles and fraudes that at his awaited tyme he might inuade & take the strongest cyties and holdes.

This prouince where in he so happely toke the most ryche cytes was Phenice/ wherin were Tyre & Sydon with other ryche townes/ which prouince was some tyme belonging to the Syzians/ but then was it the Egyptians and belonged to his ney

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neuy Philometor. The tresures and ryches of this prouince he caryed awaye & skatered them prodigally to make him frendis and to hyer soldyers. Here maye ye see how clerely god sawe before and so certeynly tolde euery thinge to come.

And then shall he extende his strengthes and mynde ayenste the south kinge with a greate and mighty hoste. And the south kinge shall be prouoked to make battall ayenst him with also mighty an hoste/ but yet shall he not withstand him/ for they shall betraye him.

Text. antioch⁹ first dra-
ge into
Egypt.

Now had antiochus that ryche prouince of Phenice & made him frendes with the spoyle. Wherfore he exalted with so lukke a successe and beginninge/ thought to inuade Egypt with a greter host then he inuaded Phenice. But heare the occasion of this warre. His neuy was now but yong and had two chelf counsellers/ called Leneus and Eulatus which wold nedis haue ayen Phenice with the citics thus by fraude taken awaye of Antiochus. Whose counsell antiochus perceyning/ gotte this greate hoste to inuade Egypt rather to haue all then to lese that at he had goten. And here antiochus studied how to corrupt his neules counsellers & dukes with money to obtayne his purpose.

pose. The bataill was sette betwixt Pelusium and the mount Casium/where antioch⁹ way the felde by corruptinge his newes capitains with giftis/then he fayned himself to come nyer into Egypt to his newe and to take the tuicion of him/for that he was yet but yong & so by that deceit to obtaine the hole londe of Egypt And to bringe this his wyked fraude to passe he corrupted euen them that sate at his table /daniel saying.

Text.

And for because his owne counsell familiare at his table shalbe his destruction/antioch⁹ shall procure a greate host and slaye very many.

So thus was yonge Philometors hoste betrayd and he lost the sayd felde by the treason of his owne counsellers corrupted with antiochus deceitfull giftis.

Text.

But the myndes of both the kinges shalbe bent one to hurte and destroy the other. And at one & the same table shall thei speke fraudes and falsshed. But yet it shall not succede/for the ende of this matter is appointed vnto another tyme.

Aftir this was antiochus receyued of his newe into Egypt by his counsell of his dukis/and thei sate familiarely at one table. Wherfore the one thought to destroy the other/for the auuncle thought by the colour

colour of his tuielon and promise to defende his yonge newe/at last to set him besydis his kingdom. And his newe ayen thought to geue tribute to the Romans (which were then to mighty for the both) to be defended of them & to destroye his auuncle and so to bring all Syria parte to him ayen and parte to the Romans. But the tyme appointed of god was not yet come/that the Romans shuld conquere all the worlde which was a lytle aboue an. 100. yeres aftir. The chaunces and mutacions of kingdoms and kinges are in the handis of god visitinge the wykednes of the fathers into their. 3. and. 4. generacions. Nether falleth there any heare from the head withoute his wyll at the appointed tyme of his foresight which no kinge/nor prince/as he cannot prolong nor differre/so canne nor maye he not preuent it. Thus ye se that thozow this fayned amite/Antioch⁹ came into Egypt/and his newe destitute the faithfull counsell of his owne nobles receiued him/but both of them intended deceite to other. As often tymes the amities and fayned frenships of princes be but mere deceite one to destroye the other/as it is sene this daye.

Wherfore he shall retorne into his owne londe with great ryches/and shall sette

Text.

Of Antiochus Epiphanes.

Of Antiochus sette his herte ayenst the holy couenant/
 och⁹ first where (his pleasure taken) he shall retur-
 cominge ne into his owne londe.

That is to saye: Antiochus shall leaue
 behynde him in Egypt his host and capt-
 tains apoynted vnder the sayd false pre-
 tence / to kepe and defende his neuwes
 chiefe citie / which spoyled of him taking
 awaye greater ryches / he shall returne in-
 to Syria. But in his returne he thought
 to robbe the temple of Jerusalem (here
 maye ye se what a subtyl raueninge bere
 wolfe was this anticryst the very figure
 of owre.) Now had he good hope to haue
 had all Egypte and Judea to. When he
 came to Jerusalem / there fownde he a
 helpe to serue him of his owne turne:
 euen the bissshop Jason a lyke bloody wret-
 che / which befoze had slayne his good bro-
 ther and bissshop Onias to get his bissshop-
 ryke. This Jason receiued Antioch. reue-
 rently. And albeit as yet / he by this Ja-
 sons consent / had not set vp the idole in
 the temple (which the aungell calleth the
 holy couenant) and so prophaned it / yet by
 the bissshopes deceit and consent / he ca-
 ried awaye the tresures and many ryche
 ornamets. And a greate slaughter of the
 citesiens was made that resisted them /
 and he caried awaye the substances of the
 ryche

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ryche men / as it is to see in the .i. boke of
 the Mach. Now for asmiche as the aun-
 gell extendeth the prophete of this boke
 vnto the ende of the worlde. Let all yonge
 princes beware of them that fayne them-
 selues to be their protectours / and nyest Beware
 of kynne. And let vs beholde whether yonge
 there be now any spirituall Jasons con- princes.
 federed and conspired with lyke anticry-
 stes / to robbe and spoyle and slaye the cry-
 sten churches / and to sett vp idole / to con-
 firme false worshipes in them. Now ther
 foloweth yet his second Biage into egypt
 miche more mischeuouse.

But at the apoynted tyme he shall
 invade ayen the south kingdome / but yet
 shall not the last Biage be lyke the firste.
 For y^e shippes of Eyprie shal come ayenst
 him / and make him astonned. And then
 shall he returne with great indignacion
 aanger ayenst the holy couenant / where
 vpon (his pleasure taken) he shall loke
 about him / and loyne vnto him the tray-
 tours of the holy couenant.

That is to saye: After two yerres Philo-
 meter his neuwe espying more clerely the
 fraudes of his auuncle went vnto Alexan-
 dria vnto Disconem his brother / & ob-
 tained helpe of the Romas to recouer his
 lost citie / & thus accouraged of the Ro-
 mans

Text.
 Of Antioch⁹ se-
 cond ca-
 ming in-
 to Jeru-
 salem.

Of Antiochus Epiphane.
 mans he expelled his auncles syriake
 hoste and armye there lefte in his cheife
 cities of Egypte/receyving his cities in-
 to his owne defence/asking helpe & ayde
 of the Romans/wherfore now cryed his
 auncle open warre ayenst him returning
 a fresshe with a greate armye into the coo-
 stes of Egypte. But this viage was not
 lyke the former/for it was in Bayne & his
 cruell false purpose frustrated by Popili⁹
 the ambassadour from Rome which with
 his spere drew a circle about Antiochus
 there he stode/compellinge him to geue a
 playne answer ere he wolde suffer him
 once to stepe out thereof/here Antiochus
 auoidid with shame and anger/nothinge
 done of him/wherfore the aungell sayth:
 The nauy of cypre oz cithin/which we-
 re the Romane shippes oute of Italle.
 It foloweth. And he shall retorne with
 indignacion in a furee &c. That is/after
 that antioch. be thus afrayd/he shall in a
 great anger retorne into Syria. And in
 this his seconde retorne he shall do more
 bylante to the temple and to Jerusalem
 then he did befoze. For now he setted vp
 the image of Iupiter Olimpis in the tem-
 ple/a forbode circumcision with an open
 proclamacion/he bzant the holy bokis of
 the lawe and prophetis/and constituted
 synfull

Antioch
 his se-
 cond co-
 ming to
 Jerusal.

synfull playes and all brastly haithen vi-
 gilies and stemes to be haunted in p cite/
 drinke dzonken in the honor of their
 goddis Bacchus and Venus. He slewe p
 godly men which wold not consent to his
 idols and image seruice and to their het-
 then filthynes. He/by the bissshops coun-
 sell left there an armye of men to defende
 all this idolatry and helthen viciouse abo-
 minacions/and to presse downe the true
 religion instituted of god. And how grea-
 te and greivouse was the persecucion and
 destruccion of p iewes comon weall and
 true religion by this anticryst thus coun-
 seled and prouoked by the bissshops Jason
 and Menelaus the story of the Macha-
 beis tell it. Now see whether Popis and
 bissshops haue not ensenced lyke Antio-
 ches vnto the same synfull factes this
 daye. For it foloweth.

And there shalbe set vp armes and
 strength out of him/which shall propha-
 ne and pollute the holy temple of helpe
 and strength. And they shall take awaye
 the daylye long continued sacrifice/a set
 vp in the temple the abominable idoll of
 destruccion. And the wyked traytors and
 transgressours of the holy couenant shall
 be bzingin to play the crafty deceyvers
 thorow hypocrisie and flaterye.

That

Text.

Antioch is p de-
uill is pa
pe & bis-
shop.
The te-
ple of hel
pe.
The day
ly wont
sacrifice

The abo-
minable
desola-
cion.

The sig-
ne for p
thing si-
gnified.
Tray-
ters tra-
sgressors
were the
bishops.

That is / The armye of Antioch. there
left to defende these abominacions / shall
defyle the holy temple of helpe with their
heathen execrable rites. It is called the
temple of helpe and strength / because by
the promises made therein the Jewes as it
were in a castle / were defended of god / as
is the gospell now oure helpe and strong
tower. To take awaye the dayly wont sa-
crifice / is to abolishe and to forbyde all
the Jewitish religion / and to slaye all that
worship god after Moses rites and lawe
These armes of Anti. did set vp also moo
images heithen rites and cerem. in the
steede of gods religion / which also with all
oure rites / cerem. and tradicions be called
the abominable and execrable euident
apresent signes of the destruccion of tho-
se temples and churches wherin they be
yet set vp. And here is the signe called p
thinge it self (that is p very destruccion)
which it signified. The trayterose trans-
gressours of the holy couenant and testa-
ment / were the apostatas bishops as Ja-
son / Alcimus / Menelaus with their fac-
cion / which ether for their owne profite
and lucre or for feare / forsoke and renyed
God for Antiochus pleasure / which did
both saye and do all thinges deceitfully
thorow hypocrisye and flaterie.

These

These troublous and heuie afflictions
of gods church are before wyten / to mo-
nyshe vs to beware / & constant. The Je-
wes themselves deserued these plagues /
for the text saith / that Antioch. shall con-
sult with the forsakers and trayterouse
transgressors of the lawe / which were p
bishops with their affinite affectinge
and prouoking antioch. to robbe and defyle
the temple with images and heathen ry-
tes / ministring fyre and cruell tyrannye /
euen p very complices of all that bngod-
ly sacrilege / that themselves might stand
styll in their auctorite and dignities / for
out of the spirituall headis which profes-
se themselves to be the gouerners with
their doctryne and defenders of the chur-
che and euen the church it selfe sprung
forth all these calamities geuinge aucto-
rite & powr to that secular heithen king
ouer the temple of god / ouer the rites and
religion / yea and aboue god and his worde
to / that the kinge confirming their aucto-
rite and powr to defende their owne su-
persticion and apostacie / to punish and
persecute the godlye / that might the fre-
lier persecute their tyrannose mischeif
& murther. And therefore the text saith.
Thy shalt be fraudelently brought in / tho-
row hypocrisye to flater empours & kings
with

Dure cō
solacion.

with dilynne and holy tytles. But oure cō-
solacion is / that we see the ende of thei
tyrannye and heuypetsecucion at hande
and that we haue god almighty with cri-
ste and all his aungels on oure syde / & as
that persecucion by Antioc. dured not ful-
ly folwer yeaes / euen so shall we aftre a
lytle short trouble / haue a restinge place
to breath be.

Text.

But the peple which knowe God
shalbe boldened to stande and to do con-
stantly. For the lerned teachers in the pe-
ple shall teche and enstruce many: but
thei shall be smytendowne with swerde
and syer / and some cruciated in captiui-
te / and banished / their goodis taken from
them / which persecucion shall dure ma-
ny dayes.

To knowe god / is to knowe the father
to be the very onely god one alone for he
all sufficient / euen oure god / & him whom
he then shuld sende / & is now comen his
sonne / oure saulour Christe god and man.
In this prophete þ aungell had respect
to the Machabeis by whose lytle powr in
comparision to Antioc. and the blisshopes
with their adherents / the lytle good flok
of the Jewes were deliuered and their
temple and religion restored. This pro-
phete / (when the tyme came) moued the
Macha.

Machabeis to lyft vp weapens ayenste
Antiochus. And here begine thou the boke
of the Mach. and obserue diligently the
godly zeale of holy Matathias the preste
& of the Mach. how thei suppressed that
anticrysten antioch / & thou hast the iust
commentarye of these verses. Also where þ
text hath / that the lerned teachers in the
peple shall teche many. It is signified
that in that most perellouse tyme / the doc-
tryne of the trewth shuld be meruelously
purged and illusted / as now the perels
of this oure tyme and dispisicions of the
lerned do most clerely trye and polyshe
the doctryne of the verite. And where he
sayth / Many shall be smyten downe with
swerde and syer. He signifysth and certifi-
fletþ be that the crosse must be borne of
the professours of the worde / as cryst tol-
de his apostlis. And the present persecu-
cion of this oure tyme teacheth be clerely
to vnderstande this text. For whan it
was then spoken / the spiritualte & their
seculare impes had not yet made this la-
we / that heretiques / that is to saye / the
true teachers and professours of goddis
worde shulde be bzent.

But in that same persecucion / thei
shalbe holpen of a lytle helpe. And to the
many shall ioyne themselves deceitfully.

Text.

Of the comfort in persecucion.

Of the lerned teachers some shalbe smyten down to be tryed/proued/pourged/polished and made whyght vntyll the last tyme. For there remaineth yet another tyme.

The manner of de synetace

Mach. 1.
Of whō the chyrche of God. Euen as this daye/
this day (the chyrche forsaken of the bishops and
the chyr. headis that shulde defende it) is holpen
che is hol of a fewe pooze pynate persecuted/banish-
pyn with shed persones here and there wytinge
out p cō. and teching/as the faithfull peple then
sent of p folowed/not the powe/But p piete of Ma-
ordinary tathias. Matathias therfore was that
powers. lytle helpe with the sonnes of Mach. of
Consola whom p aungell here propheted. Let vs
cion. therfore (most dere brethren) counforte
and confirme oureselues with this text
ayenst the out cryings and facings of so-
me proude bishops rozing in pulpits and
courtes. That men must in this cause o-
bey p ordinarie powe we may not preuent
their pleasures in settinge forth the pure
gospell/we must beleue and do as p most
part

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part say thet: This donles is yet/a was
then the bukler of many vngodly persons
to defende/a hold styll their false religion
It is now a comon perswasion of the bis-
hops and their false farine to alledge
their ryches/their wealy lyues/the most
part/their fauour with their princes/hon-
nor/prospere successe and fayer fortu-
nes/by these to allwer the simple and
worldly to their false religion. And if the-
se pestilent perswasions will not serue/
then dispute they with fyre/fagets fet-
ters psoninge and swerde/banishment
and losse of oure goodis and lyues for the
defence of their idols and false doctryne.
And here thei paynt their whorish chyr-
che with holy names of the spouse of cry-
ste/oure holy mother vniuersall catholik
dekked with so many holy sacraments de-
cent rytes and laudable ceremonies/a to
haue the preeminence and to sit aboue all
empours and kinges. And then thei con-
tende noman so hardy as to swarue from
the ordinarie powers/see ye them neuer
so openl/synfull and vngodly crimnose/
yet can thei not so erre (saye thei) as to re-
ceyue or teach any erronlouse and false
doctryne/false worshipes or idolatrye.
For their holy mother the chyrche cannot
erre. And thei on. ly haue the holy gooste
c. ii. with

The fained excuses of the papists.
 with his fathers wings and tale to.
 And it is a token of a good mynde (saye
 thei) to wyne at their manifeste crimes
 and to mitigate their mischance with a mo-
 derate interpretacion / & to excuse their
 abominacions with the infirmities and
 frailtie of man. And the greates menis
 open offences / namely of their churche /
 must be dissembled and loked on thorow
 oure fingers / lest in the rebukinge and in
 the healing of them / worse inconuenien-
 ces may chaunce (saye thei) for at the ste-
 rlinge of errours and faultes of p^rclergy /
 discorde may be inflamed and kindled /
 many ruynes / many dilaceracions & diui-
 sions with other inconueniencences may fo-
 lowe (saye thei) which will bring forth gre-
 ter hurtis and breed worse thinges.
 A man (saye thei) maye not rebuke his olde
 fathers for euery dotage & chyldishe tow-
 che. Also thei haue made great apologies
 and fewer defences for themselves con-
 cerninge these their magistrals modera-
 tions / toleracions and mitigacions to
 wyne at their wyllie wykednes / which yet
 forbide that the formes and ways taken
 of the rulers shuld not be moued nor trou-
 bled / no not although thei haue right gre-
 te faultes. These these be also the wyllie
 flaterers by whom many emperours & kin-
 ges

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 ges haue ben inuited and trapped with
 their holy flateringe tytles and induced
 by their wiked counsels and perrellous
 perswasion into theirowne destruccions.
 But yet be there certain limites of these
 their deceitfull and subtil perswasions.
 For let vs bere and suffer their ciuile ser-
 uitude & heuie burdens / let vs wyne at
 their imperill proclamacions and lorde-
 delly comandements / and suffer their ma-
 nifold negligence / yea and their open fal-
 shed and tyrannye in iugemets. And let
 them for theirowne worthe blindnes be
 styl seduced of their blynde bisschops and
 flatering frlers / let vs bere the speaking
 and doing all for their priuate profits &
 pleasures taking awaye the peoples bodies
 and substance: but yet the glory of god &
 of his sone Iesu Cryste must we preferre
 aboue al humane pollicies profits plea-
 sures and precepts and not esteeme the
 publique peruerse concorde in false reli-
 gion ayenst god & his anointed more then
 the glory of god or owne honours and
 lyues. For whoso denye me (saith cryste)
 before men / I shall denye him before my
 father in heuen. And the apostles coman-
 de the precept of god to be preferred abo-
 ue the comon concorde of sinful men / and
 to obey god rather then men. And if any /
 c.iii. yea /

The exposition of
yea were it an aungell of heuen/teache a
nother gospel then himself had preached
saith Paul/accursed mought he be.

Unto these sayings let vs adde the iu-
gement of god set forth in this prophetic
euen to approue the lesser parte which o-
bayth not the kings/empzors nor their
bissshops in this behalfe but condempne
these maintainers of the vngodly religio/
put into their headis of these baksliden
bissshops. Nether be thei so smal offences
perswaded and qualifed of my lordis/w
be hererebuked of god. For albeit these
wylie whelpis with their arrogant article
makers seke how to agre beliaff with cry-
ste/idoles and the true worship in spirit/
thrusting the pope and cryste bothe togi-
ther into one pook/yet be not these toylie
ingelinge castes worthie to be admitted
thrusted in/nor playd in crystis churche/
in which place/p onely voyce of his true
pastor ought to be herde/the onely light
cryste ought to shyne/whiche the eternal
god by the volce of his prophets of cryste
and his apostles/delivered to vs. Howe
grete derkenness there be yet in the chir-
che/the vain fonde frivole questions in
their sentenciaries declare it/disputing
whether god may comande man to hate
him/what thing eate the mouse guaw-
inge

inge their consecrated brede: But these
fonde questiōs (saye thei) be moued but of
a fewe idle fryers nether therfore ought
the hole bokis and churche of the prelats
to be cōdempned / well. Thei be not these
trifles which the aungell so earnestly re-
buketh/But thei be p Bery senewes & pythe
of all madde idolatry false worship & bla-
sphemies of gods glorie euen their messe
it self and their own inuented sacramēts
to geue grace/and works to iustifye into
the downe treadinge of the most preclouse
blode of cryste and into the blasphemou-
se iniurie therof. Whiche the highe orde-
narie popes and bissshops here defende so
manifestly that thei canne nether colour
cloke nor excuse them.

As touching their misse/let them lye/
blaspheme/& tuggle there with tyl their
belyes breke/yet agens them fight the ol-
de aunciet holye churches/with manifest
mighty testimonies refuting their mani-
fold pestilent prophanações where with
thei pollute the holye souper of the lorde.
And where it is playne no ceremonies
no rites no tradicions without the pre-
scripte instituted vse and forme of god/to
holde ether the vse or name of a sacramēt
wherfore comande thei brede and wyne
to be worshipped as god yea and that whē
c. lll. there

Their
misse
philip
melanch-
ton.

Their
Unchaste
chastite.

The tē-
ple & to-
wer or ca-
stle of
Helpe.

there is no vse nor forme of any sacramēt
which is no litle blasphemie. Also their la-
we of their priests Unchaste chastite/is
the most stronge perniciousse perdition of
infinite soules. Whether dothe long custo-
me with their Unlawfull Bowes at their
Unlawfle articulated age excuse their damp-
nable doctrine. The churche is in this
world ofte in an herde scrutute vnder
yoke of these infidelis; but yet were the-
re euer some godly prudent men which la-
mented their blyndnes and desyered the-
se enormities to be reformed. The temple
I sayd before was called the tower of hel-
pe for the promises sake there made to de-
fende the peple. As is the gospel to be
mighty strong castell of the churche/which
although it be cruelly resisted/yet shall
not the gates of hell preuaill ayenst it: for
there shall the churche dwell where as is
the voice of the gospel. This tower of
cristes churche and gospel shall there ne-
ther turke nor tyraunt throwe down. As
which churche it is wryten in the saletis
of Salomon/to be as terrible to these an-
ticristis/as is the edge of an armie or ca-
stell laid full of ordinance. The tēple had
but one temple as but one doctryne & one
worship of one god: & therfor this tēple is
here called in þ singular nomber forth.

tudo

tudo/or sanctuarium presidit/that is the
holy helpe and strengthe. The idoll of de-
strucctō or waasting image/he calleth he-
reastir the god Mayzin/that is a stronge
god of diuerse and of vnyke churches/
sette or hāged vp in euery sondre churche
The hebrewe comonly cal al images strā-
ge gods & heithen rites abominable de-
struccions/because that whersouer they
be set vp and honored in churches or in ab-
beis/there haue we a certain token and a
sewer sacrament that the same Abbeis &
churches shall be all made euen with the
grounde not one stone left vpon a nother
as cryste himself propheted of the tēple
& of Ierusalem for the same abominaciō/
and as ye se it this day Verified of many
abbes in this and other regions.

There is added to this abominable i-
mage or rytes/this worde Bastans that
is destroyng or thrustinge out of the chir-
che the very true doctryne and worship.
For so longe as these images & the God
Mayzin with these heithen rites stande
in churches: there is the true worship &
godly religion vtterly destroyed/and at la-
ste shall the same churches & comon weal-
thes be all destroyed by a fewe poore priuate
parsons shall this helpe come to destroye
this abominaciō in þ churche: the papistes
and

The Jo-
dol of de
strucctō
Mayzi.

the moze and their princes with the moſte parte of
part is the peple embraceth euer theſe abomina.
naught. ble ſignes of their deſtruction / & the goſ.
pell persecuted of the moſte parte decla.
rcth them to not knowe nowe this daye /
the tyme of their Viſitacion / which as it
Luc. 19. drew forth the weping teares out of cry.
ſtles eyes coming into Jeruſalem / euen ſo
may it now cauſe euery criſtiane to wepe /
to ſee what a merciles deſtruction this
day hangeth ouer all criſtendom / firſt by
themſelues / and eſt ſone by the turke / for
that thei haue not known the day of their
Viſitacion theſe .20. yeres Viſited by the
goſpell ſent them ſo mercifully.

But the leſſe parte was it whiche ſyl.
not from their god in that / and in this ſo
troublouſe a tyme. He ſaith expreſſely /
whiche knew god: the knowleg of whom
ſaith I ſaye ſhall iuſtifie many. For he
ſhall reucl himſelf by his worde to this
little nowmber whiche be to many in the
eyes of the grete nowmber / for that thei
wold haue be all quenched and cannot /
nether is the grete nowmber able to reſi.
ſte our doctrine for when our aduerſari.
es object / the lerned biſſhops iugement /
the emprowers comandements his .32. ar.
ticles of the doctours of Louaine / kings
actes and articles / and the moſte parte
with

with the their olde holy mothers cuſtomes
ſo ſcemely ſo decent ſo laudable & cetera.
whiche yet their preſent weake weapes
and rotten reedis / they let vs heare the
Voice of cryſte in his trwe teachers & god.
ly prechers / which in this preſent conflic.
te confuteth their falſe doctrine ſo clere.
ly with godis worde / as is the ſonne / as it
was ſene of late in the diſputacions at
Auſpurge / Spire / Raynſpurge and Ba.
ſyle where the popis dotiſh diſputers Ec.
cius / Cocleus / Pighius / Alphons / Bar.
tholome Latimerus with al their dronke
draſſe ſake were with ſhame constrained
to geue place to the lerned mē of the prin.
ces of germanye (were Eccius and pighi.
us neuer ſo furniſh) as ye ſee them confo.
unded in the booke written ayenſt them of
the lerned anſwering to their calumpni.
ouſe falſe lyes. Whilis the kingdom of
biſſhops was thought to be the churche of
god the was not the trwe churche known
but nowe haue the diſputacions and bo.
kes of the lerned / & the foliſſhe anſwers
of the papſtis declared the difference.
But many ſaith the aungel ſhal be ſmitē
down with ſwerde and fyer &c. This is e.
uery day Verified in euery realme cryſte.
ned ſence the goſpell was offered them.
This little floke of Cryſte thus deſtroid
apere

apere to their aduersaries to haue little or
no helpe of the gospell & of god/nor yet
any counfort at all: but yet out of that lit-
le helpe that so little apereth to our anti-
cristis (whiche helpe is right grete to be
in the scriptures and promises of god wri-
ten for our consolacion and helpe) we fīle
bothe inestimable counfort and helpe euē
in the middis of our afflictions & in p̄ de-
athe/when the moste parte and papists
iuge vs to be forsaken of god and man/ as
thet iuged cristē to be/when his father
toke his spirit into his handis & the third
day raised him vp agene. But many shal
toyne theselues to vs (saith the aunzell)
deceitfully. Trowth it is/that there we-
re then/and be nowe many false brether-
ne/especiallly suche as were fryres & mon-
kes strowed into many congregacions so
me to be curats which vnder the preten-
ce of the gospell as longe as it apere to
encrease and was not forboden/by gredi-
er begginge dissemblinge and flateringē
bothe deceyued and betrayed many/& yet
thet scaunder & hurte vnder the same co-
lour many a simple and good man. Many
there be of these dissemblinge deceyuers &
p̄ceuey false brethren euen mo then of the
trowthē verely. But at that tyme there we-
re many that fayned theselues to be the

False
Babvygh
ting bre-
therne.

from

friends of the Machabees/But all was to
destroye them. As p̄ bishop Alcinus toy-
ned himself fraudulently to the host of p̄
godly ayenst Antioch/which by the same
deceyte slewe many godly citezens of the
Jewes. And here is to be noted. That af-
ter the returne from Babylon vnto Antio-
chus dayes/there were rulers and prin-
ces of the stok of Dauid ouer the Jewes/
but yet without the name of a king/being
nethelisse in a mean autorite as capi-
taines and leaders into bataill. Wherefo-
re now beganē the bishops to bulshle and
bere rule both in the secular powr & pom-
pe ouer the peple and playd the kinges a-
bout. 160. yere before crystis birth/as thet
haue and yet shal bere lyke rule & gouer-
ne both empours and kings not long be-
fore crystis seconde coming to iugement.
A lytle before this destruction by Antioch
was Jannes their capitayn slayn of An-
tiochus in the sege of Jericho. After that
thet were without a seclare goid. And the
bishops stroue amonge themselves/one
kyllyng another/set a fyre with desyer of
honor/rule and ambition/corrupted with
all maner mischeif/so that thet blotted-
out the lawe of God/thrustinge in their
owne lordely tradicions/as thet haue do-
ne this daye. Which is an euident token
that

When
bishops
of the Je-
wes began
to rule.

The exposition of
that the world is nyghe the ende and cry
steshortely to come to iugement.

Luk. 2. But as when the Very church was de-
stitute the ordinarie powres and seculare
gouerners / that godly Matathia exhorted
the lesse part to resist þ furlouse king /
euen so now haue we the holy spirit exhorting
vs to resist with his worde the false
doctryne and to tell both emprour and
kinges and bissshops. That we ought rather
to obey God then men. Here is it
playn that euer shall the emperours / princes
/inges / bissshops and the seculare sort
be the most parte ayenst crystis true church.
Also as then did Alcimus the bissshop
associate himself deceptfully with fraude
vnto the lytle flock of the godly into the
destruction of many good men / euen so do
the false brethern & falsen anointed biss-
shops and popish prestis this daye. And
many which neuer were of vs / shall (as
Joan sayth) forsake and go from vs to þ
contrary part. For in the tyme of persecu-
cion the thoughtis of many false holowe
hertis shall be reueled and layd open / then
shall men be tryed as it were with fyre.
And many shall turne their myndes / so-
me for feare of losse of their goodis and
lyues / some for the displeasure of þ powres /
and some for dignities and lucre shall re-

nye

nye the Verite and fall bak from the faith
and become cruell persecutors. Which
when they shulde haue bene tried with
fyre to be made whyght / thet became ve-
ry blak Bellialis / when by the same crosse
and fyre þ lerned godly teachers be tryed /
polished and made as whyght as syluer
for a certeyn tyme apointed of god / after
which tyme there shall be a nother worlde
The tyme of oure persecucion shall not
long endure. Here is lo / oure consolacion
for albeit oure aduersaries thinke vs to
be vtterly forsaken and that oure perse-
cucion shall euer last / yet hath god apoin-
ted vs a tyme of oure reste and deliuerā-
ce / wherein we shall reioyse. And as þ le-
wes at that tyme were comforted with þ
hope of crystis coming then at hand lytle
more then an L. yerres to come / euen so be
we now comforted with crystis coming to
iugement which we truste shall not so long
tary to deliuer vs and to cast downe oures
and his enimies into perpetuall paines.
Which shall for his chosen sakis shorten
the dayes of this synfull worlde. Of the
hole story of this Antiochus Epiphanes /
read the booke of the Machabees.

This. 12. chap. first contayneth the
lyuely description of Anticriste / Chap. 12
Whose first colour is to cōtempne
goddis

The description of Anticrist.

The. 5. goddis worde: secondly/he is painted of
 prophesies of his pryde. Thirdly/set forth in his pro-
 of anticrist pouse success. Fourthly/he is knowen
 of his contempt and despying of matri-
 monye. ffyste of his idolatrie. 6. Of his
 2 large gifts. After these colours. secondly
 is his fall described/and what shall hap-
 pen ayenst him/and by him ere he fall/as
 first/what & who shall stand ayenst him/
 how he shall destroye the most pleasant
 londe. And who they be that Anticriste
 shall not overcome. And who shall be de-
 ceived of him. His death and fall/ & pla-
 3 ce wher he shall be destroyd. Thirdly this
 chap. teacheth/that the crystians/namely
 ly the confessours and teachers of the gos-
 pel/shall before the last iugement suffer
 the most greivouse persecucions/But they
 shall wresle oute of them thozow Cryst/
 beinge defended euen ayenst the gates of
 4 heil. The. 4. place treateth of the gene-
 rall resurrection of oure bodies/euen the
 5 last consolacion of the cristians. The. 5.
 is of the vertew and power of the mini-
 sters of the worde before the iugement/
 and of the eternall rewardis after oure
 6 death. The. 6. teacheth what readers
 shall be profited and lerned by readinge
 7 daniel. The. 7. sheweth the tyme of the
 delyverance of the chyrche and of the re-
 surrection

The thirthe Chapter.

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urrection of y dead. The. 8. expownerth/8
 wherfore the prophete of Daniel is so
 harde/and whom it profiteth. The. 9. pla-
 9 ce is of the tyme of the ende of y worlde.
 The tenth hath an example of the resur-
 reccion of the dead.

But this kinge shall do what him-
 self lysteth. And shall extoll and preferre **Text.**
 himselfe aboue all the goddis or aboue the
 most hyghe god. And ayenst y most hyghe
 god ouer all shall he speake horrible blas-
 phemies. And it shall prosper well with
 him/Untyll gods wrath be consumed vpon
 him/and the implete of the wyked be at
 the tyme.

This is the lyuely description (vnder
 the persone of Antioch.) of our two cruell
 anticristes: that is to witte/of the Sara-
 cenish fyerce beast the Turke/and of his
 bloody brother oure holy horned hypocrite
 the Romane Pope. Whom by their bitter
 frutes ye maye knowe as the tree by his
 fower crab. First by the contempt of god-
 dis almighty worde. For wher the aun-
 gell sayth: That this kinge shall do what
 himselfe lyst/and satisfye without any re-
 straint or restraint his owne lustes & plea-
 sures: he signiflieth the turke and the po-
 pe with thier conured hornes to be law-
 lesse/nether to goddis worde nor to their
 owne

The description of antichrist.

owne lawes to be subiect: but all thinges that thei lyst to be lawfull. Hytherto perteineth this. 4. Verse of the. v. Psalm.

The. 4. Verse of p. 10. psal. after the Hebrew.
This Ungodly casteth vp his nose & despiseth all other/in al his mischeuous wayes cogitations he setteth naught by god. Not onely the turke/Mahumete/the poples of Rome/their cardinals/bisshopes/monks/preistis and fryers haue playd/and yet play this parte / but also all emperours/kinges and princes/which ensenced by their serpentine perswasions/haue & yet do persecute and suppress the gospel/which (now the daye of their mercifull Visitation by the gospel offered them) yet wyll thei (the aungell calleth antichrist a kinge) do what thei lyst/make what proclamacions and articles of oure fayth thei lyst/as doth the emprouer this daye in the nether parties of Germanie strayghtly commanding no printer to printe/nor booke seller to sell any godly booke to the edifying of crystis churche nether in dewche/Latyne/Frenche/English/Spanish nor in the Italian speche.

Secondly he is described of his pryde. He shalbe extolled and thrust vp himself aboue and ayens the moste high god: speaking horrible and meruclose blasphemies ayens the him: Here was it prophced.

That

The twelfth Chapter.

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2. thes. 2
That Anticryste shuld not onely sitte in the temple of god/ but that he shall proude ly lift vp himself (as Paul prophced it of this place take) aboue euery thing that is called god/ but also by his doctrine fighting playn ayens the gospel/ contumeliously shorne god and cryste/ and accurse and excommunicate his churche/as it standeth in the. 10. psal. His mouth is full of malediccions.

We exhorthe therfore as many as we may for the glozie of god/ that thei separat themselves from this Ungodly faccion both in iugement & will: as did the Maccabees exhorthe many to auoid the company of the counsels confedered with Antiochus/ we warne also the lerne and prudent/ which yet for the studie and zeale of praece (as thei wolde be sene) or for a certain singulare precise morosite/ wolde appere to abhorre and csteeme these new faccions and soden mutacions (as thei call them) being alto ware/to wise and to charely circumspecte in this their stake sartering/ lest thei rashnes (as thei pretey it) shuld confirme the enimies of the gospel/ therfore decree thei thus to stand still/ lyke idle idols/ and in securite as it were a farre of looking vpon and beholding the bront of the bataill/ no hand is putting

The canillacions of the papists.
ting forth/ nor yet once (whē thei might)
to helpe to any amendement or reforma-
cion. But the mater is to manifest and to
farre gone/as may casely be percelued of
men of clere iugement not being corrupt
with any affeccions.

The rea-
sons & ob-
ieccions
of our ad-
uersari-
es solu-
ted by
Philip
melanc.

But here thei say/that in healing the-
se euils and enozmitēs/we do more hur-
te then good/as to make tumultes sediti-
ons and cause the peple to rebell ayenste
the magistratis and the ozdonarie powrs
and thus geue them the bydle to all licen-
ciouse libertie. And by this example and
occasion the curiose persons shall trouble
the true doctrine. We see (say thei) the
Anabaptists/the Seructis/the cāpanes
the loites/georgiās / dauides/and other
pestilences encrease at your sterings. As
whē some of the hyders headis were smi-
ten of/ other headis arose by of their blou-
de. Euen so these decciuers in this or
that one place repressed/ yet shall there
other as euill sectis aryse in other pla-
ces say you. ye aske vs what enterpri-
ses take the great men vpon themselves?
with what discipline suffer thei their ma-
ners to be ruled? Howe diligent (I praye
you) be thei to nourish godly studies and
scolis? Whother translate thei the chir-
che and abbey goodis? What thinke ye?
Is not this distraccion and diuision of

The canillacions of the papists. 211
princes now emonge themselves an infi-
nite and sufficient euill. We see it (saye thei)
that nether great nor small maters can
thei with a comon consent bringe well to
passe. At laste thei say/ If now the begin-
nings of this stryfe be so perelouse/ what
shall chance (thinke ye) vpon our poste-
rite when there shall be lesse learninge and
then by the lenger custome the audacite
of grete men shall be the more confirmed?
yet is there now in princes some zeale to
godly doctrine. Sicke a study & zeale shall
there not be in their children. Wherfor if
ye wil nedis haue althings sodenly cha-
ged (say thei) ye shall encrease fiercenes
and crueltie. These thinges thei laye a-
yent vs when we rebuke their errours ty-
rannye/and open mischeif. And ful grete
sorowes do these heuie sightes bring vpon
vs. Civile discordis geuer infinite euils
and perels. But yet is it an vnjuste yea
an vngodly towche to caste the cause of
discord and licencious rebellion vpon a
peaccable gospell. For thei that rebell &
will not obey god nor his truth/ but de-
fend their owne lyes and erroneose affe-
ctis ayent the open verite/thei (I say)
by their sediciouse studies ster vpon these
vprozes. Images and all false opinions
muste geue place to the almighty voice of
god

their ca-
uillaci-
ons solu-
ted.

god. These abominations when they be defended pertinaciously of the enemies of the gospel / then their stiffnecked pertinacity inflameth discords. And even these be the common and worthy present plagues of all christian realmes now set on fire with the battle. I thinke there was neuer a fairer and goodlyer realm then was Egypte constituted of Joseph / and yet did Moses lament it to be utterly destroyed for repugning gods message and withholding his people in bondage against his will And much more did Jeremie bewaile and sorrow the destruction of Jerusalem / the temple and the iews common weale. Nowe consider the tyme of Antiochus the figure of our antichrist / and thou seest even the image of our present plagues and calamities in the storie of the Maccabees. Few or almost none / was the number of the godly Unto whom yet were there loyned many Bayn light / false / and deceitfull persons. The princes could not agree among themselves. Their chiefe leader and defender of the godly died before the ende of the battle / as now of late the chiefe maintainers / writers / and preachers of the gospel haue bene taken awaye. But yet shall the better and best parte haue the victory. But what confusions and destructions of

the iewes longe followed that persecutor Trevely Matathias toke not to him his weapons to the entent that his newe hire should be a saviour of the saducees false doctrine / nor yet that his children children should constitute their kingdom with mutual murder slaying so cruelly the citizens. Neither yet that their children children / as were the Thebanes (brethren among themselves) should with wicked weapons and battle one kill another troubling the religion and bringinge in upon them the Romans to prophane their temple. For it is manifeste that after the battle of Antiochus Epist. the iews were grievously plagued with the domestic tyranie of the posterite of the Maccabees / who were their bishops and priests. So that evermore shall the new stormes overthrowe the church. And albeit in present state of our church apace yet to be tolerable although she wanteth not her trouble and present persecutions / yet with in these few yeeres there shall a heat be kindled in princes hearts / and so by little & little / the succession of the tymes shall alter the princes mindes / yea and even the myndes of the learned shall be changed / and all / both the secular and ecclesiastick sorte shall be distracted from the truth Unto reuenge

this did
philip
write in
a. 1543

d. ill. ginge

Phillips giue one another with warre. And then prophesie shall there be any harder scrutute of the church/and false doctrines shall folowe fulfilled (This was verified the laste and this ye in y^e yere when the keisar did set forth his wilked folowing precepts and 32. articles of the Doctors & so forth of Bouayne).

But let vs obey the comandement of god not doutinge himself to gouern our iourne and course vnto the ende/and his wrath to be apcaced. And if men go forth in their mischelf persecutinge his worde and church/there abideth them a heuey miserable destruccions/as did fall vpon y^e iewe. But this one thinge dare I promi se our superciliose arrogant Aristopagites that so longe as they thus persecute and thinke thereby to haue their kingdom aye in tranquillite and peace/and so longe as they suffer not the gospel to be preched for re fear of commocion/But thus violently suppress it/that god shall plage them & all cristendom with perpetuall batail famyn and pestelence/wherof there shall folowe mutacions of imperies and realmes/grette changes of euey estate and degree There arose in grece batail amongethē selues wherby their chief cities were almost vtterly destroyed/as platea/Corcyra Athens/Sparta. It was their appointed plage

plage of god for their wiked Engodlynes idolatry & lecherie. And the heuler & greuouser was their plage because they had not gods gospel to counfort them and to deliuer the beleuers. For it is the moste great benefit of Gods mercie to kindle forth the light of the gospel when sicke heuyl mutacions and destruccions drawe nigh/as many ensamples haue shewed it/and euey now doubtlesse there hange ouer all realmes cryscned great and soden heuey changes. Wherfore that some congregacions might be sustained & confort with the true knowledge and very inuocacion/and their heuines mitigated god hath sent vs his gospel as the most present helpe and consolacion in the middes of these miserable mutacions which if we repell/so caste we from vs our counforte. It was not the gospel that brought the turke (I speke of present examples) into Hongarie & Westenrik. Nether was it gods worde that brought the english men into Scotland and into France. It was not the gospel that brought Martin Ban Kosse before Anwerpe and to spoile a great parte of Brabant / it was not the gospel/that drowned Rome and selonde It was not the gospel that brought the emprow into so many euill chaunces in his

his warres after he fled from þ counsel
and dyd no good but dissembled with the
Germans. It is not the gospel that maketh
this vniuersall dethe of Britaill & of
all thinges. It is not þ gospel that shall
bring in the Turk vpon vs. It is not the
Gospel that now plageth all realmes
with warre. It is not the gospel that ca-
steth downe abbies and bissshopryes bring-
ing them into this obprobrious obloquie
and contumelie. It is not the gospel that
committeith the crysten princes to gyther
one to destroye other. But it is the very
Violent denyinge and thrustinge awaye
and persecucion therof and of the true
prechers. It is their fyerce madnes in
idolatrie and their making of newe arti-
cles with all youre other synfulness and
abominacions that hath and shall dayly
plage all crystendom.

The coun-
sell of þ
bissshops
of Hun-
garie.

What (I pray you) profited it Hunga-
rie the sage counsels of their bissshops
and preistes with their impes to comma-
nde the gospel not to be there preached nor
receyued for feare of commocion and dis-
sension / and then we beinge at discorde
(sayd they) emonge oure selues / a greate
occasion is geuen to the Turke to inuade
the londe. And as this was their policie
to auoyde the Turke (yea rather to bring
him

him in vpon them in dede) euen so vse and
practise oure empour / kinges & bissshops
now the same wyse policie so / vnto this
daye. But as it came to the Hungarions /
and to other realmes / euen so let the reste
loke for lyke mutacions and worst hei pla-
ges. Men ignorant of the gospel / what
comfort / what helpe & deliuerance haue
they in sicke anyes? Verely non at all: but
by their humane policie they thinke to be
saue. Sed Vana salus hominis. But Vayne
is the helpe and helth looked for by manie
policie / sayth the lord. It is therfore the
lyght of the gospel that bringeth conso-
lacion in these afflictions vnto godly men /
which though they se themselves to be op-
pressed with the most heuie scrutute / yet
be they assured / not to be vtterly de-
stroyd / which by their prayers in fayth
mitigate these plagis and put the perill
from the beleuers / for so greate and pre-
sent is their helpe as is their fayth con-
stant. And therfore do y superciliose hygh
lokes of oure papists erre farre out of the
waye / they be deceyued and they deceyue
other / if they thinke their owne wittes /
opinions / counsels and policies to be the
infallible destined tables / and that all
thinges muste so come to passe as they
haue decrede / and that from their set pur-
posed

Psal. 59.

The exposition of
 posed counsels and decrees / not god him-
 self make swaric. But hearken / o ye folles
 Isa. 29. what the spirit of trewth telleth you / say-
 inge. Because this peple draweth nyghe
 me with their lippes and with their mou-
 thes speke micher worship by me / their her-
 tis being so farre fro me / and because the
 worship that they shulde geue me / they
 geue it me after their owne deuise and af-
 ter the doctryne & precepts of men / ther-
 fore behold / I myself shall do to this pe-
 ple a thinge to be wondred at aboue mea-
 sure. I shall destroye the wysdom of their
 wyse men / & the vnderstandinge and for-
 caste of their men of moste actiuite & po-
 licie shall haue a fall. Wo be to them that
 so depely drowne themselves in their ow-
 ne policie that they thinke to hyde their
 thoughts and counsels from the lord &c.
 To whom speketh God herer not to oure
 papistis thinke ye? We see it and know it
 spoken vnto them as oure present dayly
 examples teche vs. Wherefore we render
 vnto God the eternall father of oure de-
 lyuerer Jesu Cryst hygge and immortall
 thankis for that he hath aye kindled to
 vs the lyght of his gospell. Wherefore let
 vs praye to god in fayth and in innocēcy
 of lyuinge and be not afraid of the false
 sugemēts and falser perswasions of the-
 se vn-

the twelfth Chapter. 215
 the godly preistis of Baal. Let vs enbrace
 the gospell / loue and reuerence the ve-
 ry trewe chyrche / let vs knowe the godly
 not to be called to slugghishnes and idles-
 nes / but vnto the most hardeste sharpe
 and ioperdest bataills.

The tokens and markis of oure anti- the mar-
 crystis therfore must be well knowen. his of an-
 The deuyl diuerse ways layeth a wayt ticryst.
 for all men. Some he exalteth into pryde.
 Some he wrappeth into lecherouse lu-
 stes: some he combreth in couetousnes /
 murther / theft / destruccio of realmes / ra-
 pe and into a false fayth he bringeth ma-
 ny & blydeneth them with false opinions
 and falser religions. Agens this aduer-
 sarie it behoueth to fyght busily / but how
 and when / well know the godly. We must
 hold fast & doctryne deliuered vs of god.
 And in fayth must we aske helpe of him
 onely for crystis sake.oure myndis must
 be confirmed with his promises / lest euyl
 temptacions take vs. The deuyl hath
 yet his instruments / euen the pope / car-
 dinals / bishopes / preistis and fryers /
 about emprouer and kinges to water yet a
 fressh the popes gardens. And their fa-
 ther sathan hath yet other instruments /
 euen the Epicures which wyeth & wrest
 all religions vnto their owne profite and
 pleasu

pleasures/ yea and euen the gospel thei
abuse vnto their owne lucre taking it for
a icste and storie made by man: yea & euen
thei that wold seme to be the p[re]lats and
edifiers of the churche and defenders of
the gospel/ defende their misses/ images
idolatrie and seduce mens myndes from
the true inuocacion and worship of god.
These mens kingdom is contained vnder
the name of anticrist/ and is to be ab-
horred. Some simple sorte are gretely de-
ceyued with this reuerend name of the
holy mother & catholike churche/ which
thei geue to the gay place and proud pre-
stis onely. And therfore thei thinke it im-
possible to be any knauerye or errours in
so holy fathers with their meretricious
mother.

Philip. But the souper of the lord haue they
Melanc. prop[er]haned and polluted most horribly w
The pro- many errours. For these anticrists fayne
phanacti3 a transubstancion/ that is a thrusting out
of the lord of the substance of the brede and a thrust-
ing in of the substance of crystis bodye
and blode. And most falsely say thei/ the
The. 2. selues to offerre by dayly and often the
mark, sone of god/ and this their oblacion to de-
ferue for other men (by the vertue of the
dede it self) grace/ remission/ and helpe
ayenst all bodely perels and deceases.

These

These fyltheylles and prodigious pro-
phanacions of so holy a souper haue hor-
ribly kindled y wzath of god. Euer hath
the churche beleued the workis comman-
ded of god to be the worshipinge of God
and oure dewties wherin we please God.
Nether is god worshiped with rytes and
cerem. inuented of men be they neuer so
decent & laudable before men. Sayth not Luk. 16.
Cryste: Whatsoeuer is hyghely esteemed
lauded and praysed for decent & holy be-
fore men/ is abominable before god: & for
if these their decent rytes and cerem. we-
re godis worship and honoz/ so shuld the
heithen rytes and cerem. be decent & lau-
dable seruices and worshipinges of god.
In this error the anticrists fayn the re-
ligion of monks/ fryers &c. and the sole
lyuinge of preists to be hygh service to
god/ and therfore forbyd thei all these or-
ders to marre/ and thei tende the lawfull
marryed in sorder most cruelly/ when this
their deuisys lawe of their wyueles cha-
stite is the most cruel tyranny bringinge
many thousands to dampnacion/ whose
myndes and bodyes for this vnlawfull
bond are deadly polluted/ whose soules
by this one lawe be so letted that thei ne-
uer can rightly call vpon god/ and ther-
fore by the comon consent of all godly men
it ou-

Marke . It ought to be abolished. These anticry-
stis wol stis transforme the chyrche into a civile
kingdom and into the policle of the real-
me / tyering it with decent civil actis and
rites / which apisshe imitaciōs ar the cau-
se of all these errours & mischis brought
into the chyrches. The attribute to Pe-
ter and to his successors (as they call the-
selues) powr to translate kingdoms / and
to the bissshops they geue autorite to ma-
ke newe articles of our faith. And them-
selues to geue the same to emprour kings
and princes / as did Jason and Menela-
us to cruel Antiochus and to make newe
worshipings and seruices to honor God.
These bissshops vsurpe a seclare lordely
powr to interprete scriptures / whiche to
flater princes they geue it also to kinges /
ne nocant / to hold them to frendis / yet
is the true interpretacion of the scriptu-
res the gift of god / as is the institucion of
gods seruice and worship limited with
his prescript worde / and with no powr ge-
uen of men. And to be short. The lordly-
nes and dominacion of the bissshops / is
nowe all contrarie to the gospel. And
whē we at the laste counsell the emprour
and the lordis of germany beinge present
with all the lerned monished iently the-
se bissshops of these enormities yet wyll
they

they moste prouly and pertinately defend
still their idolatry and open errors conu-
cted there openly of the same / yet forbyd
they the gospel of trwthe to be taught: &
with tyranny aboue any Nero or Dioclecia-
ne slay they godly mē for the profession of
the gospel. Their owne partinate pryde
wetingly resistinge gods worde therfore
declareth them to be the very anticristis
here propheted of daniel. Nether be the
controuersies wherof we disputed / obscu-
re / but were clerely then cōfuted & per-
ced of al men. The cause why so many dis-
sent from vs is. That they be epicures or
hipocrites blyndened & bewitched with
the false auctorite of the pope and his car-
dinalls and bissshops or with the Bayn cō-
celte of their owne carnall wisdom and
policle / of which it is wryten in this cha-
ptus. All the vngodly shal be with oute vnder-
standing. Wherfore let vs not be mo-
ued at their wiked iugements and ordinā-
ces to consent to their errors & idolatrye /
so to helpe their furiose madness. Now ye
se anticristis kingdom & who be the prin-
ces therof / wherfore it is sone seen vpon
whom the text is verified. Nowe to the
text ayen whence I haue digressed.

And it shall prosper with him vntill
Gods wrath be consumed and spent

Text.

The markis of anticryst.

Bpon him and þ impictie and wykednes
of the vngodly be at the rypeste.

For the contempt of the gospell/shall
the wrath of god suffer the turke and the
pope with strong delusions and effectuo-
se errors to destroye many soulis and bo-
dies/but it shall dure no lenger then that
his wrath consumed/shall ceasse/a theire
wykednes be rype/which shalbe when
with his clare cominge he shall thruste
downe anticryst. Anticryst shall prosper
2. thes. 2. in the mean tyme in his mischeif/ for he
shall do and haue what he lyst/ he shall
haue helthe of bodye/ryches/princely ho-
noz/dignities/his pleasure ouer women/
Victories/pea and what he will/as to per-
secute to make lawes &c. which is a token
of the continuall consuming wrath of god
hanginge ouer his head/as is the crosse
and affliction of the godly the token of
gods loue toward them. When anticry-
stes wykednes is rype and at the hyghest
in persecuting/as is this daye the wyked-
nes of the emproure pope & other kinges/
then let them beware /for now will the
wrath of God ceasse to suffer them here
any lenger to lyue.

Text. He shall set naught by þ god of his
fathers/nether shall he regarde the con-
iugale loue in wedlok/nor sette a wght by
any

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any god at all/for he shall exalt himself
aboue all thinges.

Christ was promised to the fathers
being their God/and therefore shall anti-
cryst deadly hate him/because he promi-
seth to the repenters remission of their
synnes & lyfe eternall for the onely fayth
and confidence of his mercye promysed
them. The turk callcth vpon Mahumete
and wilbe iustified by the workis coman-
ded in Mahumets lawe/the pope callcth
vpon the deade saintes and wilbe iust-
ified by the workes wyten in his owne de-
crees and lawe. In this Verse ye se two
manifest markes of anticryst printed both
vpon the turke and the pope and their se-
cular princes yet folowing their steps
one euident marke is. They shall not
knowe ne vnderstand what God is/but
openly caste awaye the God of oure fa-
thers Abraham/Isaac and Jacob &c. one
god alone for all sufficient him onely our
fathers called vpon in cryste/ theirs and
ours onely mediator. Vnto him onely in
all afflictions we and they dyd euer flye
in the fayth of cryst oure sauour and one-
ly mediator. And were hard and holpen
by his mercye/oure fayth teching it vnto
crystis passion paste/as dyd theirs vnto
his death to come/ther by both they & we
c. ii. to be

The. 4.
A. 5. mar-
kes.

The markis of anticrist.

to be iustified. But this our eternall god and father thus knowen in Cryste/shall oure anticrystis (sayth the aungell) neuer knowe nor regarde / but spyghthfully set him at naught and caste him awaye for their idols set vp in his stede both in their owne hertis and in their churches to be worshipped after their owne inuencions / inuocacions &c. Thet shall inuent their newe iustificacions newe articles / remissions / indulgences and saluacions by many other means and mediators then by onely Cryste. These anticrysten keisars / kinges and bissshops shall teche and defende most cruelly their own strange god of their owne makinge made with their mouthes and hands. And as tyrannously shall they fyght for their owne inuented iustificacions and inuocacions of their dead saints : for their owne merites / will workis / and satisfaccions / rytes / cete. &c. Then shall thet pray to / and for the dead which nether heare nor knowe them. And when thet be thus casten vp of God thorow their owne lustes into a forlorne mynde. Rom. 1. Then shall ye see their sifte mark euen to contempne the honest lawfull coniugale loue of men and women despyring to be coupled in holy wedlok. God hath created the man and woman & graf-

The markis of anticryst.

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fed into ether sepe a mutuall loue to be loyned togyther in wedloke / lawfully to bring forth frute / one to haue a counfortable felowe helper of the tother. This naturall coniugale loue shall they vterly destroye forbidding the lawfull matrimonie of preistis and of all their religious fonde Dowesses. And shall set vp therby wheredom aduoutry and all prodigious lecherie vnder an hypocritish cloke of vnlawfull lawfull bowes and sole vncast chastite. So that by this deuillish doctryne and prohibicion many a man and wo-
man is dishonested shamed viciated and polluted / yea and many a soull dampned. Sicke forbidders of wedlok shall neuer haue good successe and fortune in their owne maryages. 1. Tim. 4

And as for oure bissshops and preistis the autors of this anticrysten act / they be so depely and so openly marked with this bawdy bronde and popish print / that whoso see their shauen crownes / as they be afraid of their familie wyues & daughters and abhorre their to ouermiche domesticke familiarite / so do all the worlde speke shame of their open prodigious lecherie. These be so / the monstrosse markes of oure anticrystis both seculare and ecclesiastike / euen the manifest blasphemie, iii. mea

Isa. 63.

5. mark.

mies and contempt of god in worshipping images and strange gods and their deuillish doctryne prohibyting lawfull marriage and violently rendinge honeste lawfully married persons in sondr with their dearely beloued chyldren/ thus to confirme their owne wyde wandering wpyeles lecherous lustes. I tremble and shake for very shame & fear to tell the horrible viciouse lyues & abominable fylthyne committed among themselves and with mens wyues/ wherof all the romish rammish prestis and bishops so sitnke that all honest men stoppe their noses/ eares and eyes at them.

This anticristen kingdom retyeneth the name of god the eternall father & his sone cryste. But thei adde to idols & corrupte the trewe doctryne: both in praying to the dead and worshippinge of idols and images/ among y^e which idols their misse is the most execrable abominable signe of a swift and soden destruction shortly to fall ouer them. And as for the trewe inuocation of god thorow cryst/ thei haue turned it into a doubtful dubitacion. In oure sorrowfull repentance and contricion/ so long as the mynde doubteth/ & is not certeynly perswaded of remission of his synnes/ he knowith not God in Cryste/ but flyeth

flyeth from him to dead saintes and dome idols. The cristians in this maner of inuocation differre not from the turkes Saracens and iewes/ whiche al pray to/ and call vpon god/ but in a perpetuall dubitacion whether god be mercifull/ forgive or heare them. For nether thei nor we can be certified by our workis/ whether we be for their sake worthy to be herde and forgiven. Wherfore our faith stayed vpon god and vpon his promises to be herd & forgiven for crystis sake whom the father willed to be offered by a sacrifice for our sinnes/ excludeth al maner a doute and al that may let or fight agens this merciable forgouens. For this constant gift of faith certifieth vs firmly/ verely to be receiued of our god and father for his sonnes sake/ and for his sake onely our prayers to be herde/ as it is writen. We haueinge sicke a bishop and mediator/ let vs with bolde confidence go vnto him & cet. And aye/ what soeuer ye aske my father in my name/ he will geue it you. For in that he saith in my name/ he comandeth vs to aske in the faith and confidence of the mediator. As thus. O eternall god & father of our lord Iesu cryste/ the maker and conseruer of al things/ most wysc/ the beste/ mercifull/ our iuge/ and almighty/ c. lxxx. vpon

Heb .2. &
4.
Joan. 15

a prayer

Lyclops
& popes
& his pri
ces.

ring of ether wothers beneuolent dewtie.
The man knoweth himself to owe certeyn
labors to his wyfe / that she want not foo
de or any necessary thinge / and the wo
man muste laboure to sustayne the bybring
ing of hir childerne &c. as that moste fru
tefull and necessary booke of the Chyristen
state of matrimony teacheth vs. Whiche
booke every cristen man ought to reade.
But the one eyed great tyraunt kinge Ly
clops sitting alone in his dene lading his
bellye with delicats and his owne flesh
with lustes care not for this honeste cure
and conyngale loue. He bereth no honeste
beneuolence to any parte of mankinde he
geueth them not their honeste conyngall
honore for their creators sake nor labo
reth to get his wyfe hir lyuing nor defen
deth hir from inconueniencies / but him
self compresseth & dishonesteth al other
menis wiues and daughters and turneth
by their haltes when he hath done with
them / for they will not be combed wth their
owne wyues and children. This is both
the sclaunder to the womā / injurye to hir
houfbond / shame and dishonestie to them
all 3. and to their children to / and destruc
cion of the fraill sepe / not to nourish helpe
and defend hir but to bringe hir into per
tuall infamie and dampnacion. Of this

injurye

injurye shame and dishonestie speketh the
text sayinge he shal fill the women ful of
shame and dishonestye. sclaundered with
perpetuall contumelie & dampnacion.

The first bronde of this bloody beast is
to contempne god & valtinge himself abo
ue all thinges. Here he describeth the fu
rye of the Epicures / which is the highest
and depest mischeif of all impiete / euen
to cōtempne the very god and to vse him
as no god / but to imagine god to be a god
of his owne makinge / and to destroye the
predestinacion and foresight of god / yea to
make the religions or gods ordinances to
serue his owne plesures for his own pro
fite and lucre. Who destroyeth gods infal
libile prouidence and destinacion but
he that decreeth / that a man may preuent
the predestined and apointed howe of his
death / infallibly foresene of god? What
els is this then to be magnified aboue
god? To make new articles of our faith
contrary to Gods worde / and to set them
in their prophane seculare actes of poli
tik parlements armed with the swerde and
fleece / is not els then to be exalted aboue
god himself. Wonder it is seinge this epi
cure godles furye be so horrible a sinne a
gainst gods highe maiesty / that no man cā
expresse the grauite therof / that so innu
mera

The 6.
token of
anticrist
An epicu
re is he
that se
keth his
belly lu
stis.

The exposition of
merable men so much delyte/withe the
contempt of god/in these epicure opinions.
one. But these abominable crimes & im-
pleties the sone of god shall disclose and
punishe at his open coming ayen to iuge-
ment/that he might orde his chyrche with
gloze and cast these anticristis into ever
lasting torments vnlesse they repent in
tyme monished.

Text. But he shall worship in his owne
kingdom the god Mayzim/euen the god
whom his fathers neuer knewe/him shall
he honour with gold and syluer/perle
and gemmes/and with other precious
ornaments.

Mayzi. Mayzim/signifieth stronge defences
as bulwarks and castels. This god May-
zim/which our fathers as Abraham/I-
saac & prophetes & the apostles with our
fathers in the primitive chyrches neuer
knewe/is it which they haue anticristes
of late haue made and sayn themselves
euerie daye to make it/which sleightly
leger de maine(say they) no angel nor
yet marie herself cannot do/but onely
popis false anoynted Anticristis. This
their stronge god and castell Mayzim/is
not onely their owne made God/but also
all their rites/cerem. lawes/doctrines/
traditions with their transsubstantiations
all

the twelfth Chapter.

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all their lyinge prophane papistris/false
worship and idolatry belonging therunto
Bede in scripture is the most strong staf-
fe (as Moses and the prophetes call it)
wherwith man is sustained and nourished
Mayzim is a made mighty god of and in
sondre temples. The arke and the temple
of god were called Maysa/that is/their
strong castell or tower/as it is afore sayd
But Mayzim in þ plurall nombre signi-
fieth yet more stronger thinges then they
all/euen their most strongest helpe and
holde whereby anticristis kingdom think
themselves to be for ever defended & pre-
served. For as long as their Mayzim in-
misses with their adpertinences maye
stande they thinke their kingdoms invin-
cible. So longe as they maye holde
styll their hyghe honor and priuilege in
making their vnmighty Mayzi/they dout
not but to stande faste and sewer ayenste
god and cryste and his gospell. The Je-
wes hauing to greata confidence in the
arke (& yet was it made by gods precept
and so is not Mayzim) caried it forth into
the bataill ayenst the Philistines calling
it the God of the Hebrewes/as they call
Mayzim the god of the cristians/suppo-
singe thereby to haue had the victorie/but
the arke was taken and they miserable
slayne/

Leuit. 26
Ezech. 4

1. reg. 4.

flayne/for to muche trustinge in theire al-
to weak Mayzim not institutcd for sicke
ententis. What perels/plages bataill so-
res sykenesses wether fyer feare we/But
a non the makers of Mayzim causse their
misses to be song and sayd/yea and May-
zim in a maske muste be carped about in
processions for helpe & defence. But cryst
instituted not his holy souper into these
endes and vses. Make fast (my masters)
yours mustye and misye Mayzim with
your misses/for if ye lese him in this your
bataill and cotencion ayenst cryste/seem-
ly ye lese the strongest hold ye haue. If he
fall/your kingdom is in the duste. Wout-
les his legges be broken. For the aungell
affirmed it/and Daniel sawe before his
fete to be made and bakt but of brittle bak-
hery/his bodye therfore now reletth and
laggerth. Make muche of/and hold fast
yours golde and syluer/yours pzeiousse
stones and so ryche icwels begged to or-
nowerne to honoz and to magnifie May-
zim/and all for your owne aduantage.
For the tyme drawth faste on that your
selues and your god Mayzim shall lese
all/yea you shall lese Mayzim to. This is
and shall come to passe/where and when
the very vse and firste institucion of the
lordis souper shall be restozed to crystis or-
dinance

dinance/and your prophane popish mis-
ses be abolisshed/as they be well minis-
shed and put downe now in many places
with the abbeyes. Some expositors call
Mayzim the god of strength or the most
strong god of anticryst/because he shall be
defended mayntained and strengthened
by the most strong weapens as by swerde
fyer/water/and by the strong powers of
most mighty empours/kinges and secu-
lar armes/& also of & by most subtile
crafty lerning and studye of the popish
preistis deuillish doctours of lawe/blody
bissshops/and cruell cardinals. And of
most fraudelent foyes the holy hypocri-
tes/euen the mischeuo^r monkis and fyer-
ce fryers. Of which it foloweth in the
text sayinge.

¶ And he shall for his defence & mainte-
nance of his god Mayzim & to glewe men
to this strange god/honour them highly
with dignities lordeships & riches/yea
and for a rewarde distribute the erthe to
all them whom he knowthe wyll helpe to
confirme his god.

Nowe shall all anticristis enforcemēts
be to study and contend to defende and to
make Mayzim strong/stablesshinge him
with decrees counsels cursinges lawes
thondzings and lightnings with swerd
fyer

The exposition of

fyer water parlement actis cessions en-
quiringes holy sacraments of strange
names Also with the false miracles make
thei Mayzim fast/as did sir Nicolas ger-
ues preste in the countie of surrey vpon
Thomas Becketts daye y laste yere at his
misse pzk his synger to besprinkle the cor-
pores and the hoste with his blode and so
lifted it vp shewed bloody to the peple to
restore the celebracion of Thomas Bec-
ket and his day aye. And holde liberal/
pra prodigall is thei auarice in powerig
for the grete giftis for thei mazim to sup-
presse the trwth and to set forth thei lyes
and false doctrine ayenst theirown con-
sciencs/theirown and thei fathers fa-
ctes declare it/whē thei gaue Judas the
30. pecies of syluer to betray cryste/a ayen
when with so grete a some of mouey thei
stopped the keepers mouthes and to cause
thē to make so lowd a lye ayenst all thei
consciencs/that thei being in sleap/his
disciples shuld haue stolen crystis body a-
way out of the graue/so to contende to ha-
ue quenched the Verite of crystis manifest
resurreccion. For when all thestis fail/
yet haue thei false miracles and money
to bye lyes and to suborne the defenders
of thei lately made Mayzim thei popis
god. If gold syluer pzeious stones or any

Sir Ni-
clas ger-
ues his
false mi-
racle.

Their
last shif-
tis.

riche

The thielsthe Chapter.

225

riche Jewels or holy sacred sacramentall
names may defend he shall wantenone.
If the secular powz of empzours & kin-
ges or any subtile sophistry or any mira-
cles may help to hold vp Mayzim thei
shall not fail him/yea and it were to slay
an hole londe of crysten men whiche dare
speke or write ayenst Mayzim/for the ho-
ly souper of the lord to be restored into
right vse. And therfore it stondeth in the
same Verse/he shall highly honour them
whiche confirme Mayzim the strang god
whom he hath chosen/and he shall make
them lords of grete possessions and distri-
bute the erth vnto them for a rewarde/e-
uen as michē to say/as anticryste shall ge-
ue grete titles names and honours/ry-
che giftis priuileges and possessions to
the empzours and kinges cardinals bis-
shops religio use and secular preistis or
to any other magistrates which at his ple-
sure wyll persecute the Gospel/worship
idols and confirme his rites cere/and fal-
se doctrine. As did Antiochus geue the
bissshoprikes to the preistis for propheing
the temple and slayinge the saynts/euen
so in these dayes do the ryche gloton and
p cruell Cyclopes enryche men with lar-
ger benefices and dignities/whiche ether
speke or wyte or do bothe ayenst the pro-

f

fec.

The expositiō of
 fessours of the gospell and defende their
 idols yea and at laste the bisschops/when
 they see their Mayzim to mould/be fower
 and begin to lose his bigore strengthe &
 taste/they shall thet redre by all their spi-
 rituall iurisdiction powr and autorite into
 the secular kings handis ayē with their
 bisschoprikes chauntries colleges & goodes
 to/for the stronger helpe and defence of
 Mayzim. Thus shall they tosse the ball to
 eche other with giftis and goodis/titles
 and honours/the spirituallie procuringe
 the seclare helpe/and the seclare powrs
 makinge the prynces lordis aboue all to
 mainteyn Mayzim/one state shall helpe
 defende and auance the tother and all
 to defende their god Mayzim. Which al-
 though of himself he be but thynne & wea-
 ker then the mouse that cateth him/yet
 haue they geuen him the moste mighty na-
 me of all/euen to be Very god and man af-
 ter they haue once sinkingly breathed
 their wordis vpon it/when yet in so do-
 inge/they declare themselves to be mag-
 nified & exalted aboue him/if they gra-
 unt the creator beter then the creature/&
 the fletcher beter then his bolt. And to be
 short/by this their god Mayzim vnder-
 stand their missis/as I said/with al the
 adpurinace executed in their churches
 ayenst

the thirthe Chapter. 226
 ayenst the worde of god or not with the
 worde/befor/vpon/and about their alta-
 res.

This Anticristen kingdom saith the
 text shall geue great lordships and king-
 doms to many & deuyde the erthe to them
 by permutacion. It is manifest/that the
 popis haue translated empires and king-
 doms/permuting & chaunginge them at
 their plesures which haue defended the
 and their god Mayzim. For as antioch
 gaue the bisschoprik of Jerusalem to the
 epicure preistis which gaue him licence
 to prophane and spoile the temple/euen
 so now do the popes and bisschops geue
 the same lycence to secular empours &
 kinges that their selves might still make
 Mayzim/yea they haue geuen grete giftis
 and promotions to Eccius / Cocleus /
 Emser / Pighius / Latomus / and Alphos
 and to suche popish preistes and pharise-
 is to write & to dispute strongly for May-
 zim ayenst the lordis holy souper/and to
 defende idols and all false religion.yea &
 albeit their missis/rytes with the all their
 false religion be proued openly naught &
 deuillish/yet cloke they them with this
 pretept sayinge. The autorite of the chur-
 che may not be contempned nor spotted/
 nor their decent odious orders & illau-
 f.ii. dable

The expositiō of

dable rytes be taken away which lordis muste nedis rule the roste. But (cryste reader) take thou heed to gods wordc which here clerely painteth before thyn eyes their god Mayzīm with all his helpers & defenders / and by whom and what means he is yet holpen bpholden and defended / and herken what þ voice of god saith ffugite idola / fflye frō images and idols and auoid false strange gods. Thou shalt see it openly how the bisschops shall shortly rendze bp into the emproures and kinges hādīs their bisschopzlike autozite spiritual ouer the chyrches / their first frutes their tenthes / palaces parkes &c. and the pope shall yet geue thē the tytles of god / to defende his false faith. Which all is not els then to exalte them aboue god / and all to defende and magnifye their mōstrofe Mayzīm.

Text. But at last / the south kinge shall goze him with his horne & the north king also shall come fyerce ly bpon him lyke a whirle winde with wagens & horse men and with many shippes: he shall inuade the regiōs lyke a swelling floude runing all ouer them. He shall inuade that moste pleasaunt londē and many shal be smiten downe.

Here is discribed the laste bataill betwixt

The markis of anticrist.

227

Wixt Antiochus and the kinge of Egypt. But as cryste toke an occasion in the prophete of the forsignes and destruccion of Ierusalem / of the temple and iewes common weal / to set before our eyes the forsignes and tokens of his laste cominge & destruccion of the worlde: euen so here of this laste bataill betwixt these two kinges / the aungell proceedeth vnto this present laste ende of the worlde / declaring in howe troublouse and bloody a state þ worlde shall make an ende. Nowe the west parte of the worlde whiche is called crystendom hath her northē and southē kinges / which be at heuey warre among themselves. The pope is / and hath ben longe tyme a south kinge / and with his hornes & power hath he hurt all crystendom northē weste and eastē from him / he hath geuen them all to drinke of his poysoned golden cuppe / auerting them from the true faith and religyon vnto his anticristen doctryne. And whether he hath now set the northē and southē kinges and emproures together by the eares let the stories and present experience be iuge. The text saith. At laste / or in the tyme of the ende / meaninge not onely the ende of Antioch⁹ persecucion / but also this present tyme & end of this worlde. But as there nowē no nor-

Mat. 24

Apoc. 17.

f.iii.

the

the este and weste kinges whiche fight
ayenst the south kinge the poperysse trw
ly. All thei which hane receiued the gos
pell as the germans / and thei that vnder
the same pretence debarre him of his fal
se vsurped powr & money falselyer & vac
ted / as englonde / fight yet ayenst him / yea
and all the crysten lerned which write or
preache ayenst him in Germany / fran
ce / Englonde &c. do yet fight ayenste him
resistinge this stronge and sharpe horned
harnest hore of Babylon. The text se
meth to geue the victorie to the north
kinges ayenste the pope and him to haue
the fall: which shalbe verified of the spi
rituall bataill with the penne & lippes
of the lerned & godly mē writing prechin
ge & praying ayēst him. What shal we say
of these kinges yet fighting among thesel
ues? God knowth. But þ turke is a north
este king if we loke vpo his seat imperial
in Constantinople from Iudra and from
Bs. Wherfor / I iuge that for þ persecuciō
& thrusting away of þ gospel alþ west real
med and the Romane empire shalbe th
set togithcr one to destrote another til the
way be made redye for the turkes incur
sion. And that therbe but fewe crysten kin
ges a lyne that shal leaue thelr kingdōs
to theirown ayers and posterite if the tur
ke preuaile. For he shal come into that

moste pleasaunt londe gretly desyered &
many shalbeslayne. This shalbe a pere
lous and a troubles tyme. Ezechiel pro
phected of this destruccion by Bog and
Magog / by whom is vnderstanden the
turkes cruell powr. The pope first came
into Italy and did set his scat in Rome /
which is the moste pleasaunt londe in cri
stendom. France / Englonde and diuerse
parties of Germanie be right fertyle and
pleasaunt londres / and gretly desyered &
longed for of þ turke. But who shal escape
these cruell anticristis handis? the text
saith thus.

But these men shall escape his hande /
euen the J. dumeis and the moabites and
þ princes of the Ammonites. These J. du
meis be the bloudy Edomities of Esau
Moabites signifye proud men / the Am
monites be basterds & misbegoten / bothe
were the sonnes of drunken lot goten by
his owne daughters. These bloudy misbe
goten filthei papistes shalbe confedered
with the pope and turke / and with the per
sewers and destroyers of the crystendom /
and so escape theselues / for that present
tyme. These misbegoten Ammonites þ
pope and his misshapen bissops shal di
ligently wait which parte is lyke to pre
uaile / and vnto that parte shal thei flye
f. iiii. with

Text.

The edo
mites de
nyed
gods pe
ple to pas
se thor
ow their
londe. nō
ber. 20.

The expofition of
with their ryches and fayer false perfwad-
fions submitting themfelues euen to the
Turke rather then they wolde lefe their
names/ryches/tytles and dignities/and
wyl rather become Mahumetes mis-
fhops and the turkis trewe prifts then
to dye for the Cryften fayth. It foloweth
in the next Verfe/who fhall not escape.

Text. **I** And he fhall fende his power into
regions / and the londe of Egypte fhall
not escape.

The po- Egypt was no leffe pleafaunt fertile
pe a turk and ryche then it was blynde and igno-
will ha- rant of god and full of idolatrye. Egypt
ue the ry tant of god and full of idolatrye. Egypt
ches of is as muche to faye as derkenes. The mo-
Egypte. re welthye and ryche kingdoms be / the
more vicioufe blynde and aduerfaries ar
thye to Gods worde. There be yet some
kingdoms ryche pleafaunt and welthey/
The po- But in the middaye lyght of the gofpell
pe hath had the/ now fprongen vp fo clerely more then the-
the turk fe. 20. yeres / good lord how blynde and
will ha- derke Egypte be they? But for their ry-
ue them. ches and welthyne fhall the Turke the
cruciflyer be bent to invade and to obtai-
ne them. Wherefore it foloweth.

Text. **I** And he fhall be kinge ouer the tre-
fures of their golde and fylyer and lorde
ouer all their pleafant poffeffions and ie-
wels of thefe blynde Egyptions. But Ly-
bya

bya and India fhall he paffe thorow.

Thefe blynde wealy sondes which yet
persecute gods worde fhall not escape the
turkis handis. But Lybya and India by
which are vnderftandyn all dye baron
regions full of pouerty sondes full of mo-
ftres and mylde beastes where nether ry-
ches nor pleasures are to be gotten & turke
fhall paffe by or thorow them doinge no
hurte. For thei be ryches tresures & plea-
faunt fertile regions full of gold & fylyer
that anticryft euer fought and fhall feke
to the worldis ende. But now whyle thei
be in the middis of their welthe and ry-
ches and haue gotten thefe pleafaunt real-
mes / the aungell thus fayth.

Text. **B**ut then fhall tydings from the easte
and north trouble him and feare him.

When the pope was in the middis of
his welthy ryches and fo hyghe in power
auctorite and honour / decreded and exal-
ted aboue god thorow oute all cryftendom
increafinge his ryches and power with
pardons licences grauntes and gathering
of his tributes and penfions / then came
there fhewed tydings to him from the
north east oute of Saponie and Helue-
tia / that one Martine Luther with win-
glius and Ecolampadius begane to wy-
te ayenst his pardons and ayenst his god

May-

Mayzin / and that they disputed of his power &c. Then began the gospell a good tydings of the iustificacion and fre pardon & remission of synnes by onely fayth in Jesu cryste to be brought to his carce / which as thei were good and glad tydings to the beleuers / so were thei terrible tydings and a fercfull fame to all infidels & papistes. For then as p text sayth.

Text. In ira & furore magno egredietur ad vastandum & occidendum plurimos.

That is / In ire and in a great heat and furye shall he go forth to destroye and kyll full many. Euen as many as shall folowe and haue folowed these godly lerned men his holy doctryne of p gospell. Then sent he to his cardinals and bissshops in euery countrey as to Thomas Wolsey archebissshop of yorke and Cardinall to perswade the kinge / some to perswade them prouir / some to p frenche kinge / some to Scotlande &c. that the gospell now ryse was dampnable heresye / commandinge all kinges and bissshops cristened to suppress it preche and wyte ayenst it / and to burne all the professours and bokis therof / as testaments and bybles translated into the vulgare tongue / yea and euen Luthers image to burned they at Pauls crosse with many englishe testaments /

Tho

Thomas Wolsey the cardinall present solemnly sitting vnder his golden canopye. Now therfore themprouir and kinges all (but some of ignorance) playd anticristis part for the popis pleasure with swerde and fyre slaying many innocents more then these. 24. yeares / and yet ceasse not some bloody bochers / for the dragons pleasure to persecute the crystians. Well / let them go on yet a lytle whyle tyll there come yet moo terrible tydings from the north east. And let them styll fume and some out fyre and water fagets & swerde vntyll not onely fearfuller rumors / but also the turke himself be in their neckis. But yet in the mean tyme it is possible ere these warres (now begune. 1544. in July) be ended / that euery south west kinge maye heare fercfull tydings from the north east eche one of other. And all they togither at last shall heare fercfull tydings from the Turke / euer redy to inuade crystendom. The turke in the middis of his prosperite & glozy shall heare the last fercfull tydings of all / euen when Cryste oriens ex alto as did zacharie saye / shall come downe springinge oute of heuen to iugement. But in the meane ceasoy / see what prouisions and shifts / these anticristis shall make / mistrustinge these tydings /

Luk. 1.

The exposition of
dinges/sayth the aungel.

Text. And he shall set fast his strong ca-
stles palaces and bulwokes betwixt
two seas vpon the noble holy hyll/Butt
he shall come to his ende / when noman
shall helpe him.

The serpentyne sead the pope of all bea-
stes the subtylest and fardest forcasting
dreading these tydings long ago buylded
him many strong castles in Rome & Italy
betwixt þ two seas one called marc adria-
ticum and the tother called Tyrhenū.
Rome his cheif seat of his reste and plea-
sure being situated vpon the noble scuen
topped holy fathers hyll. But his sewe-
rest tower of all was (as he thought) that
by his counsels/curses/lawes & decrees
he had made his holynes and power so
hygh and fast that he was exalted aboue
god/emproures/& kinges vsurping a wor-
ship aboue god there boasting himself for
gods vicare on erthe & head of the vniuer-
sall chyrche hauing power both in heanen
hell/erth and in purgatorie / & that this
securite and power might sitte the seve-
rer/he made fast and ferme decrees/no-
man so hardy/payn of cursinge and bur-
ninge/once to doute or dispute of his po-
wer dignite/autorite or holynes. He sit-
teth betwixt two troubles seas. For no-
man

Rome is
the scue
topt hyll
& vno-
mose. 50.
headed
hydra
slayn of
hercu-
les.

the twelfth Chapter.

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man maye come nyghe nor touche this hy-
dra (his hygh holynes I shuld saye) with
gods word on any syde but he shall go tho-
row a troublouse sea & be bzt oz drowned
But the lord with the bsethe of his mou-
th shall sleve him. Haue not some secula-
re anticrystis at these ferefull tydings
from þ northeast made themselves strong
holdes and castles betwixt seas vpon so-
me hyghe holy hyll: But it is God that
woundeth the head of his enemies & smy-
teth of the hearie head toppe of them that
walke in synnes. God shall alto crusshe
the head of the dragon in the waters. psal. 68.
psal. 74.

The frenche kinge lyeth betwixt the
mediterrany sea and the south ocean/
yea now he hath the Popes two hornes
and the emproures swerde to defende him.
His hyghe hyll where vpon he resteth is/
to be called the most crysten kinge. Besy-
des these holy helpes and defences / the
pope hath Gods power almighty vpon
erth/he hath Peter & Paul in their moste
hyghe indignacion and curses to thonder
and lyghten vpon whom he lysteth.

France hath S. Dionyse with his long
mooris pyke. The emproure hath the win-
ges of the flying egle that flieth so hygh
ouer all / & hercules two pilles. The other
popishe princes be betes / winged swift
sprinkled

The exposition of
 sprinkled panthers and be called the most
 mighty/noblest/redouted most Victoriou-
 se/the Popes firste begoten sonnes &c.
 The empours maiestye is called of the
 clergy the most invicte sacred cesar con-
 secrated to iustice &c. and puyfant prince
 of Almayn as long as he defendeth their
 papistrye. These all haue their most strōg
 and mighty god Mayzim/ with infinite
 dayly misses and the perpetuall prayers
 of the papists with Sancta Maria and
 all sayntis to praye for them. Shall there
 any ferefull tydings from the north east
 fray any of these cruell beastes: yea Vere-
 ly/ if thei repent not in tyme in sak and as-
 shes/ for shedding of so muche innocēt blo-
 de for the gospel/ and will not in tyme
 crosse persecuting/ and receyue the wor-
 de humbly embracing it with thankis/ be-
 leue it and defende it. But how long els
 shall thei sitte in feare in these their own
 holy hylls: The text sayth: Not longe.
 But they shall come to their ende. And to
 what ende (I pray you): The text sayth.
 Et non erit eis adiutor. That is to saye:
 Not withstandinge all these great seas/
 defences/towers palaces/hyghe holy tyt-
 les/ryches/men moncy/greate gunnes.
 yea for all their policies and studie/ yet
 in their most nede shall there not be one
 to

to helpe them. No not their owne grate
 god Mayzim/nor Marye nor not one of
 all the sayntis in their chirches / nor in
 heauen maye helpe any one of these an-
 ticrystes.

The Jewes once at sicke lyke terrible
 tydings from the north east/ pretended
 and trusted to lyke defences/ for thei had
 their situation betwixt p west sea/ & the
 floude Euphrates. Their temple and ci-
 te Jerusalem were buylded pleasantly
 vpon that holy hyghe mount of Sion wel
 fortreced and turreted. And when the
 prophete Jeremie tolde them these terri-
 ble rumors from the north east/ that the
 kinge of Babylons shulde come to destroye
 all. Thei answered/ that it was impossi-
 ble: for that they were the peple of God/
 thei had his lawes decent rytes and lau-
 dable cerem. and miracles for them/ they
 were circumcised and had the sealls and
 sacraments of his couenant/ & the Bab-
 lonits were infidelis/ not p peple of god/
 but haithen folke/ and therfore presoned
 they the prophete Jerem. and conspired
 his death and diuerse other thei slewe for
 telling them sicke tydings. But yet came
 thei to that same ende noman helpinge
 them. And albeit now our false cristians
 and trewe anticrystis pretende the same
 brylle

The expositiō of
 Little Buklers / sayinge we be crystened/
 we be gods peple / redmed by cryste / we
 serue god trewly daye & nyght / no where
 is he so richely and so prouedly serued as
 amonge vs / we haue his sacraments and
 daily infinite mistes / wherfore if any mā
 tell vs of the turks incurfion to destroy al
 cristendom / we ought to kylt him as a fal-
 se precher and falser prophete. For God
 shal neuer suffer his crystened peple to be
 destroid of an heitthen turke. well.

The turke therfore / when he shall ha-
 ue this conqueste ouer all cristendom / he
 shall also hear lyke ferefull tydings from
 the northe east. And he shall flye to sicke
 shifte as now do our crysten turkes and
 antichristes. For his great mighty palace
 of Byzacie is sewerly builded alreedye be-
 twixt the aeuge seas & Euxyn sea. And
 he shall thinke himself the moste mighty
 emprower of Rome and conquerer of the
 hole worlde. But yet shall he come to his
 ende / no man helping him. For after this
 fowerth Romane Monarchie / there shall
 be no moo. For here shall come forth the
 watchinge and awaitlaying roving lyon
 out of the northe east wode / & shall cha-
 lenge & conuince this mighty last enemye
 the turke persuinge his chyrche and pre-
 suming to geue the egle / and to holde the
 Roma.

the twelfth Chapter.

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Romane empire / Here shal this highe fle-
 inge egle be slayne vpon the mountains
 of Israel / whyle he is in persecuting the
 chyrche of cryste shall he be slayne with
 the breath and worde of this lyons mou-
 the cominge downe to ingement / as it is
 propheted. 4. Esdre in the. 12. Chap.

¶ But in this tyme / Michael þ great **Test.**
 prince standinge for thy peple shall aryse
 vp / for there shalbe sicke an hard heuy
 and troublous tyme as neuer was sence
 any man hath bene vnto this tyme. But
 in this tyme thy peple which is fownde
 wyten in the boke shalbe delyuered and
 saued.

This is a present consolacion for all
 crystians yet suffering persecucion / Mi-
 chael is as muche to saye as who is lyke
 god : Verely euen Iesus Cryst which sit- **psal. 113.**
 teth on hyghe and beholdeth thinges so
 lowe and farre of. He is called a greate
 prince because that þ saythfull beleuers /
 thozow him overcome euen the powers **1. Ioan 4**
 and gatis of hell / for greater is he that is
 hy vs / then he that is in þ worlde. To stan-
 deforth and to aryse vp / is a token of a re- **Act. 7.**
 dy willing helper at all tyme. For the de-
 struccion of the afflict / and waylinge of þ **psal. 12.**
 poore now will I aryse vp / sayth the lord
 and I will restore them to helthe & geue
 them

The expositiō of
 them a breathing resting place. Thanks
 be to god the father of oure sauour cryst
 that yet he will standeforth and aryse vp
 to deliuer vs from these so many and so
 cruell tyrants and anticrystes / makinge
 vs vnable to be ouercomen thow onely
 fayth and by the confession of the almight
 y gospel. By that so troubles so heuey
 a greuouse a tyme as neuer was nor shal
 be / he vnderstandeth this same oure tyme
 present in which the lest part of the chir.
 che is thus persecuted within and with.
 out / at home of their owne familiare fay.
 ned bretheren / and in euery strange londe /
 of the most and hyghest part of þ worlde.
 This is confirmed not onely by Crystis
 wordis Matth. 24. But also by this place
 of daniel. But yet are the elect wyrtē in
 the boke of god / for whose sake the gospel
 is / a shal be preched and the chosen shal
 not be lost. Let vs goforth therfore vnto
 oure solace reste and counforte euen vnto
 the resurreccion. See howe ioyously the
 aungell reioyseth and haasteth himselfe
 vnto the last daye / so that before he wolde
 speke of Michaels office he wolde in graf.
 fe the place of oure resurreccion so full of
 solace / that we mought be certifyed that
 when Anticryst is reueled / then is there
 nothinge els to be waited fore but the re.
 surreccion of the dead. But yet shall the.

The twelfth Chapter.
 se cruell persecuters (as in the tyme of Mo.
 se) before the floude / eat and drinke ma.
 rye buylde plant and be merye tyll vniua.
 res þ vniuersall fyre shall ouer flye them.
 And as Paul and Peter saye / when they
 shall wene all to be seuer and iust / then
 shall this soden destruccion come ouer
 them. So that the worlde shall euer be in
 miche and solace and in a synfull securi.
 te. For the persecucion and heuey dayes
 shall begine at the house of god. But of
 anyt / of tribulacion / of horrible trem.
 blinge / of most greuouse euerslasting tor.
 ments which they shall take awaye the.
 se wyked anticrystes and seed of the ser.
 pente / especially when the lord Jesus
 shall trede out þ wyne presse of his heuey
 wrath and indignacyon and geue þ dreg.
 ges of the cuppe of his wrath to be dron.
 ken vp of all the synners of the erth.
 Then then shall the chosen be deliuered.
 But as the nature of mankinde the elder
 it wepeth / the weaker it is / euen so slack.
 keth þ courage vnto bettere. The world
 wepeth olde a very syke / wherefore all syn
 increaseth / as we se it / what ignaunt and
 strength is ther to any godly reformation
 what loue and prouite is there to volup.
 tuousnes and pleasures of the fleshe
 what and how grate feminine softnes

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2. thes. 2.
 2. Pet. 3.

Jere. 49
 1. Pet. 4.
 2. Cor. 11.
 Luk. 23.

Apoc. 19.
 Psal. 74.

g. ii. to

psal. 70.

The exposition of
to synne/intemperance/inconstancie de-
ceit and falshed folishnes pryde Vanti-
ties / enuey estimation and perswasions
of their owne wysedom and policie is ther
now ayenst god / and his worde: Out of
these founteins are there now sprongen
both in imperies and churches these grea-
te and bloody tumults / wherfore the true
chirche is now minished and distressed
she weyeth weak and feble. And therfo-
re she prayeth sayng. Cast me not now a-
waye lorde in myne olde age / when my
strength fayleth me / yet lorde stand thou
by me. In greate calamite and heuynes
was the chirche when Antiochus perse-
cuted it / in greater affliction when the Ro-
mans utterly destroyd the comon weale
of the Jewes their londe / cite & temple.
But in the greatest anyt of all afflictions
& persecutions is it now in this last age
of the worlde. Methelcs as god in those
calamitouse heuie dapes sent his prophe-
tes / prechers / apostles and cryst himselfe
with his gospell to counfort hir / euen so
hath he now done and shall do / vnto the
ende / let vs therfor repent / acknowlege
oure synnes and be strong in fayth for the
glorie of God and oure owne helth / cal-
ling incessantly vpon God to conserue /
defende and increase his chirche.

Jeru-

the twelfth Chapter.

Jerusalem is called the holy hill / becau-
se it had the worde of god / and therout
proceeded the lawe and gospell. In the laste
counsell at Ratibone. 1541. the popes car-
dinall called Contarenus wolde haue
graunted all thinges to oure churches
and religion that we required / vpon this
condicion / that is to wete. If we wolde
haue graunted the pope to be the cheif ho-
ly head of the vniuersall chirche and to
haue his wonte primacie with all his tyt-
les as to be called the most holy Vicare
of god vpon erthe / him onely to haue the
power to interprete adde and diminish the
scriptures / if we wold (sayth Melanch-
ton) haue these thinges affirmed & gra-
ted him / we had agreed. Also there dyd
we read his booke imprynted at Ratibone
where in the pope playnly wryteth. That it
is impossible the turke to be ouercomen /
except before / the confessours and profes-
sours of the gospell (whom he called Ru-
therans) were destroyd. And therfore he
with his spirituall impes ther being pre-
sent / encensed the emprouer Charles the
fyft to set vpon the Germans and to de-
stroye as many as had forsaken the Pope
and receyued the gospell. Now / how saye
ye my lordes. Are not the Turk / the Pope
and Antiochus all. 3. the sonnes and bre-
g. iii. thern

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Jerusa-
lem is the
holy hill
Isay. 2.

Cardi-
nall Co-
tarenus.

The exposition of
therne germans / of Anticrist to the
text.

Text. And many sleapinge in the erthe
shal be spwakened / some into lyfe eternal
and some into euerlastinge shame and cō
tempte.

Joan. 5. **Mat. 24.** Consolacions in thes persecuciōs god
the true shal euer geue vs. For the true churche
chirch is shal euer haue the lerned confortinge the
not here with the gospell. And although the mem
setled in bere of the churche be dispersed wyde into
any one strange londis / yet shal thei all and eue
few pla. consent into one faith and true doctrine
ce. of the gospell. The emperours / kinges & bis
shops persecute vs dayly frō londe to lon
de frō town to town / which is a tokē that
the true churche is not a comonaltie bo
und to / & setled in one certain sewer pla
ce. But where so euer thei be thei call vpon
Joan. 10 one god in the faith of cryste flyinge ima
ges misses and all heithen rites / for my
shepe (saith crist) hear my voice. And if
C. 15. my word is abyde in you aske what ye will
it shal be geuen you. This is a grete cōso
Mat. 28. laciō for vs / how wyde so euer we be ska
tered / yet to haue god in the middis of vs
to hear vs & to be present with vs in his
helpe almightye. And therfore saith the
text. In these dayes shal that mighty pri
nce Michael / which is cryste stand forth
into

The markis of anticrist.

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into our defence / which word is crist of
repeteth sainge: I myself wil be with you
vnto the worldis ende. Our laste & chet
feste assured consolacion is that our he
uie persecucion shal not now longe dure
for god nowe haasteth himself to make
an ende of this worlde when anticrist is
wykednes is at the ryperie and himself
thinking to be in moste securite and len
ger to lyue. This daye of the resurreccion
of our deliuerance into lyfe eternall / and
the anticristes into perpetuall dampna
cion / is diffined & apoynted of god which
daye all the chosen longe sore fore. And
we knowe it not to be farre of by many
euidēt signes and coniectures expres
sed in the scriptures. The euangelists cal
led thei dayes the last howe of the which
howe a thousand and .500. yeres be paste
But retorne we to the consolacion in the
resurreccion expressed by a similitude of
men sleapinge in the duste to be spwakt.
To dye / therfor is not els but a stir labour
and wearines of bode to go to bed & sleap
and so to ryse vperly more fresh and lusti
er / by which spyrisinge he describeth our
resurreccion. By sleap / is vnderstanden
the reste of our bodies in our graues (for
our soules sleap not but be receiued into
the handis of our father in heuen blessed
g. lili. with

Rom. 8.

1. Joan. 2

1. Cor. 10

The re
surrecci
on is our
cōsolaci
on.

Deathe
is but a
scape of
bode.

Rom. 5.

1. Cor. 15.

Isay. 25.

Wsee. 5.

Job. 19.

Heb. 11.

with cryst in the fruition of his presence) and by the rysing by ayen in the morning is vnderstanden the resurrection of our dead bodies vnto lyfe eternalow: soules toynded ayen to them. Wherefore when we go to bed and ryse in the morning let vs remember our death & resurrection. Paul sheweth wherefore we muste nedis dye/ & ayen wherefore we muste nedis ryse ayen. Therefore do we but sleape because cryste by his death slew the dethe of the beleuers and turned the same death/ by his resurrection into our lyfe/ saying/ O death I wil be thy death. The text saith. And many sleapinge/ for Paul saith. 1. Cor. 15. we shall not all sleape/ but all shall be changed in the twinklinge of an eye. For the daye and minute of the trumpet blowing shall be so sondenly herde callinge them that they shall be left a lyue/ that all they present shall neuer be laid in graue to sleape. And as Job setteth the resurrection ayenste the sorowes and paines of death/ so dothe daniel here for our consolacion sette it ayenste our persecucion which did so animate the faithfull in tymes past that they refused the deliuerance from death of bodye for that lyfe and resurrection to come.

This article of our resurrection. Where
in we

in we shall haue that moste ioyous lyfe perpetuall is the moste present consolacion in this our persecucion in these laste dayes. And the greter is our counforte for that we knowe it and see it now at hand. And althoughe cryste saith/ that daye & howe to be known onely to his father will linge vs not to serche the article & howe of it curiously/ but rather to repent amen de our lyues/ to awake and be redy looking euer for it/ wherein he shall shew himself vnto al men triumphinge with his churche ouer ouer enimies/ yet do the shortnes of the tymes and ages of the worlde and the rypenes of iniquite these warres and the crueltye of anticristes persecucion declare it to be at hande. So that we may coniecture of the tyme and yere in generall.

Also the teachers shall shyne lyke the brightness of the firmament. And they will bringe many to the knowlege of the right wysmakinge shall shyne perpetuallly lyke the starres. Text.

Here is declared the vertue and power of the prechers before the iugement and of their rewards of bodies and soules after the resurrection. These prechers be they which bringeforth the newe and olde storie that is/ the lawe and gospel re-
pen-

The exposition of

the twelfth Chapter.

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Mat. 13. penance and remission by faith onely/
preaching to themselves and to other the
justification by onely faith in Jesu cry-
ste. Thei shall shine/not onely here as
Philip. 2 lyghtes in the middis of the euil anticy-
sten nacion/but also for euer. Nether shal
thei here alone shine as þ two great ligh-
tes of the firmament aboue them whom
1. Cor. 15. thei haue here taught/but also as þ grea-
ter starres passe the brightnes of the les-
ser. And what so ener these teachers here
lese or suffer for their teachinge/thei shal
bothe here and there receyue an hundred
fold for it. Wherefore then shuld thei be
Mat. 19. afraid or troubled? The more thei here
suffere for teachinge the truthe the grea-
ter loye abyde thei them: let vs not therfor
desiste/nor be afraid/let vs not neglect
our office for crystis sake (good cryste bre-
thren) but speke & wyte as longe as we
maye.

Text. But thou (oh Daniel) shut vp the-
se wordis and seal vp this boke vntill the
laste tyme where many shall turne it ouer
& be skattered abroad/that the vnderstan-
dinge and knowlege might be greatly in-
creased and multiplied.

**Wh3 da-
niel shal
profit.** Nowe is it shewed/whom the redinge
of daniel shal profit & wh3 it shal not pro-
fite teachinge that at **Isay. 8.** saith that

is/

is/Seal thou vp my lawe for my disciples
To shut vp the wordis and seal vp the bo-
ke is to hyde my wordis and secrets from
the vngodly filthy swyne & dogges that
thei vnderstand them not. To turne ouer
the boke of daniel in our eyde and skate
ringe a brode by persecucion and so to syn-
de muche knowlege/is the chosyn persecu-
ted to synde the somme and secretis of al
the scripture in Daniel diligently often
studied and labored. Hitherto pertaine
crystis wordis. To you is it geue to know
the mysterics/but not to them. To him
that hath it shalbe geuen/to him that
hath no pleasure to reade daniel/that
knowlege he thinketh himself to haue/is
shalbe taken from him. Noman can know
perfectly these propheties vntill he see
them fulfilled or in fulfillinge (as thei be
euen now) god so reuelinge them to him.

Text. After this I Daniel looked vp / & lo/
there stode two other/one on this syde of
þ floude & þ tother on þ other syde. And I
sayd to the man cled with the lynē bestu-
re standinge aboue the floude. When thei
shal there be an ende of these meruelou-
se thinges? And I herde him that stode
in lynen aboue the waters of the floude/
which (his right and lyfte handis lyfted
vp into heuen) swore by the euer lyvinge
god

**Mat. 13.
Luk. 8.
Luk. 19.
Luk. 8.**

Text.

Apoc. 10.

god/that all these thinges shall haue an ende/after that they haue fully dispersed and skatered by power of the faythfull people to endure vnto the determined tyme/whether it be long or shorte (oz els as hath another text translated by doctor Ioan Draconites) All these shall endure for a tyme/tymes and an half. And the dispersion of the holy people ended/all these thinges shall come to passe.

This is the tyme of the deliuerance of the persecuted churche and of the ende of the worlde. Daniel here seeth two angels of eche syde of the flowde one ayenst and contrary to the tother/which signified the two angels mentioned in the v. chap. making warre ayenst the Jewes letting the buyldinge of their temple encensing the kinges of Persye and Medis lest the worlde shuld haue encreaced with frute. The man cled with lynen was Gabriel. The askinge of Gabriel how long the persecucion shuld endure is the voyce of the wayling and wepinge churches desyering to knowe the ende of their greuous persecucions which be here called merueles and wonderfull: for that there can be nothinge thought more wonderfull to be merueled at/then thus to see sathan by his instruments the tyrants/heretikes

and

and anticrists without ende to persecute/so that if one enimie of ours be ouercomen/yet he euer stretcheth by another with whom we must euer fyght and neuer cease. It is a wondrefull warre of so many & so mighty princes of the worlde/ayenst so fewe and feble a lytle ferefull flock/that so many and so mighty shuld be afraid of so which nether with materiall swerde nor shylde can fyght/but onely with our lippes/pennes and prayers. It passeth all mans reason that we shuld in conclusion haue the victorie. The angel/which with both his handis lysted by into heauen swore by the lyuinge god/was cryst himself/clothed in whyght lynen/which betokened that he shulde in tyme to come be borne of the pure Virgin Marie and take vnto him the most pure and vndefiled nature of man to be borne as is the sweete clere and byrall dewe dropes of the morninge descended from heauen standinge vpon the toppes of the grasse clerely to be sene ayenst the sonne rysing/as is his natuite in so fewe wordis declared in the psal. after the Hebrew text sayinge. Thy conception shall be in the most hygh bentye clevenes and holynes/as pure as is the dewe conceyued oute of the wome of the morninge. For as by vapores by the cele.

And yet stande ther the same angels ayenst our churche.

dimidium. Fewe dayes apere many and a short tyme is longe to the afflicte persecuted. And in the endinge of the scattering of the powr of the holy peple shal all these thingis be finished. How longe we shalbe thus dispersed by persecucion/one ly god knowth. But of this be we certein that this dispersion by persecucion is the laste and moste certein signe that þ daye of iugement is at hande. For God declared vnto daniel the order of the .4. monarchies / whiche be all paste / and the cruell kingdoms of Anticriste whiche shuld aryse in the fowerth monarchie / whiche at Mahumete and the pope be reueled. And the seculare anticristes whiche shal ende in the turke / begine faste to growe and to preuaile / whiche yet shal neuer be lyke in powr to the Romane monarchie / when it was in hir firste flowers. And therfore when the seculare Anticristen kingdoms now begun in the cristen emperours kings and princes be deuolued into the turkis imperie / the shal that daye begin to sprynge / wherin the dead yet a sleape shal awake. The sayinge of Elze before in the .9. lefe of this booke is known of all men / & it ought to be writen in euery manis wallis and wyndows.

Cryst telleth vs / the dayes to be shorte-
ned /

The exposticon of celestiaall powr / be drawen oute of the erthe / and in the morninge be condensed as it were into crystall perls or dewe dropes / euen so by the supercelestiaall bettew did the sone of god take vnto him his very humane bodye of the pure Virgen that he the sonne of rightwisnes shuld come forth and be borne into the worlde. This sonne of man standinge in whight lyten aboue the waters or flowd / is cryste trea- ding downe all tribulacions and all the persecucions of his enemies / yea & euen his enemies themselves as sinne & the deuill and hell makinge of them his fote stole / he is cled in whight for that by his crosse he shuld be made whight and tryed lyke syluer: he telleth Daniel how longe this persecucion shal endure. He telleth him the moste certein token that shal immediately go before the resurreccion / euen the dispersion and scatteringe abroad of þ holy peple: whiche we see it this daye many for the wordes sake to be dispersed out of theirowne countries and londis as many poore men yet fele it. But how long this dispersion shal endure cryste telleth him not playnly. The .3. y. text sayeth vnto þ determined tyme of god / whether it be long or shorte / for somliche signifieth the Hebrew phrase. Ad tempus tempora & dimi-

Persecu-
cion ma-
keth vs
whight.

The cer-
tain toke
before þ
ende.

and so proude for it whylis god sodenly
kut him of/in the middis of his course/as
it is wyten. The bloody vngodly decept-
full shall not come to half the tyme they
looked fore. This coniecture I permit-
te vnto the iugements of the crysten rea-
ders despyring euery man not to be to cu-
riouse in this accompt/but to repent & be-
leue the gospel/to be redye and awayte
for the lordis coming.

¶ I herde it / but I vnderstode it not/
wherfore I sayd: Lorde/what/or when is
the laste ende of these thinges? And he
sayd: Go thy ways daniel/for these wor-
dis are shut vp and sealed vp vnto þ last
tyme. Very many in the mean tyme shal-
be purged/and made whight and blowne
to gyt her tryed as metall in the fyre: but
þ vngodly shall do wykedly/nether shall
all the vngodly vnderstande nor regarde
these thingis / but the wyse lerned shall
regarde and teache them forth.

Here it is shewed to daniel. That the-
se wordes cōcerning the tyme and tymes
and an half/or ende of this persecucion/
shall be sealed vp and not known vntyll þ
last tyme & last dayes of the worlde when
iniquite shall preuaile and raigne most
rankest and rypest/and the vngodly shall
not regarde this prophecy / but rather

laugh

The exposition of

ned/as was the course of the yeres vnto
Nohes floude shortened that the synnes
of the peple might haue bene the soner
symten of. And if ye will astir the playn
wordis take the tyme tymes and an half
as it stondeth. Then thinke I/ that the
tyme is taken for þ tyme betwixt or from
this reuelacion vnto daniel (which was
a non astir þ ende of the captiuite of Ba-
bylon) & the ende of þ destruccyon of the
Iewes by Titus/which contayneth. 600
yeres and a lytle more. And the tymes/I
take for the long tyme doubled euen for
the twelue hondred yeres sence/wherin
hath continued the persecucion of the
chirche of the gentiles sence that destruc-
cion of Ierusalem/euen for the tyme of þ
persecucion by þ Romane emproures and
astirwarde by the Mahumete and þ tur-
ke and the pope and his seculare impe-
res. The half tyme/I take it for. 300. yeres/
which be the half of. 600. Now from the
destruccyon of Ierusalem vnto this daye
ther are. 1474. yeres/so that by this reke-
ninge the half tyme shalbe ended with
in these. 30. yeres to come. But this reke-
ning will I not certaynly affirme. But ra-
ther take the half tyme/for sicke a shorte
soden tyme as no vngodly man can iuge
it/but thinke it rather to be as long ayen/
and

This re-
keninge
agretth w
the. 1290
dayes sta-
ken for
weke in
the next
sefe folo-
wing.

from þ
destruc-
cion of þ
temple
to this
day 1474

Psalm. 54.

Text.

The exposition of
 laugh the teachers and declarers thereof
 to shew as they dyd in the tyme of Mohe
 The Ungodly shall abuse these wordes
 into thence of their owne dampnable
 destruction and persecution of the godly/
 which by persecution and skatting abro-
 de/in grete heuynes and perils/ and at
 last by greuous tormentings & deaths/
 they shalbe tryed as is metall melted w
 blowings in the fyre. But the chosen god-
 ly teachers shall vnderstande these wor-
 des in the later dayes/teache & geue war-
 ning to p othet & therfore shall they haue
 the knowlege of p tyme and of the yeres.
 And as dyd Mohe an hondred yeres befo-
 re preche repentance makinge the arke to
 saue the good/so shall these good teachers
 an hondred yeres before prechinge repen-
 tance buyld vp the arke of the gospel of
 saluacion by fayth in cryste so that at last
 (as euen now these certayn yeres past) to
 saue and preserue the chosen from damp-
 nation.

Text.
 Further
 last of al
 began to
 buyld
 this arke

Furthermore as touchinge the ty-
 me, wherein the perpetuall dayly sacrifice
 shalbe taken awaye and from the tyme of
 the setting vp of the abominable destruc-
 cion/ there shalbe a thousande/two hon-
 dred/a. pc. dayes/Wh blessed man/that
 shall tarpe and see the thousande thre hū-
 dred

the twelfth Chapter.

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Died and fyue and thirtie dayes.

26.yere

ago.

Now cometh the aungel vnto the en-
 de to moze specially termes vnto a deter-
 mined tyme expressed by dayes. 1290.
 which make half an heb. 3 yeres & an half.
 In the 8. chap. it was tolde that after the
 takinge awaye of the continuall sacrifice
 & settinge vp of the abominable idole the
 signe of destruction/there shulde be two
 thousand and. 300. dayes which make. 6.
 yeres. 3. monthes and. 20. dayes/which is
 almost an hebdomade of yeres/in which
 half hebdom. which is here in this firste
 nowmber of. 1290. dayes/the Jewes were
 greuously skattered persecuted and slayne
 of Antioch vntyll the greater nowmber
 was fulfilled/that is. 1335. dayes begin-
 ning the tother half hebdom. wherein the
 Machabees gotte p victorie of Antiochus
 and restored the dayly sacrifices and tem-
 ple all agen. And therfore he here sayth:
 Wh blessed is he that shall perseuer & see
 the. 1335. dayes that is/shall escape that
 miserable heuey first half hebdom. and enter
 into the later half/that is/into the later
 ende of the hebdom. But if any man be-
 leueth (sayth doctor Draconites) that the
 aungell here alludeth vnto the seuenteth
 hebdom. in the. 9. chap. where ended the
 comonaltie of the Jewes by the Romas/
 h. ii. he

The exposition of
He must confesse by these. 1290. dayes to be
vnderstanden the half hebdom. that is/
the. 3. yeres and. 3. monethes / in the which
tyme / by the emprouer Caligula the idoll
was set vp in þe temple / & the dayly wont
sacrifice was taken awaye by the apostles
Act. 15. & the Jewes comonaltie utterly
destroyd. For afterwarde þe sowne of the go
spell went ouer all þe world. Blessed ther
fore were they which came to that daye.
But let vs come to these present dayes/
wherin we see and feele muche & greuou
se persecutions / and behold how greuou
se and bitter it is for. 3. or. 4. yeres conti
nually / & then after / how god remitteth it
for as long a ceason agayne to geue vs a pla
ce for a lytle ceason to rest vs / euen as it
were the halcyon dayes to suffer his chur
che to breathe a whyle: that she maye be
the stronger ayenst the next storme & ba
tall folowinge.

But turne these. 1290. dayes into we
kis / which make. 24. yeris and. 24. weekis
& then is it luste that after caligula had
done that blasphemie / the Jewes among af
ter. 24. yeris were destroyd by titus & im
mediately beganne they to destroye them
selues by mutuall ciuile sedicions. The
continuall dayly sacrifice and the abomi
nacion of the desolacion standinge vp so
long

the twelfth Chapter.

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longe in our churches / at their misses /
Mayzim / popish rites traditions of me
superstitious ceremo and images. When
the gospell now of late beganne to be resto
red by the learned menies writings and pre
chinges and so to take awaye these sayd
abominacions / then they folowed this
great skateringe and persecucion of the
faithfull which yet endureth. In which
world god these. 1290. dayes were turned
but into so many weekis which make. 24.
yeris and. 24. weekis / that blessed mough
t they be which shall see the. 1335. daies
make. 21. yeris &. 35 weekis which agreeth
with the said reckening of the tyme tymes
and the halfe tyme. And if ye turne the
dayes into monethes / so it agreeth with þe
100. yeris wherin the arke of Nohe was in
makinge before the floude. So that ether
with in these. 30. yeres or. 100. yeres to co
me there shalbe merueulouse mutacions
in this worlde or as I coniecture an ende
therof. There is one man that taketh the
tyme for an hebdomade of yeris that is for
7. yeris & the tymes for two hebdo. that is
14. yeris / & the halfe tyme for half an heb.
that is 3. yeris & an half: to make. 24. ye
ris & an half / & he beginneth at the yere of
the lord. 1544. to recken.

But I luge that it is not geue to any at
h.iii. this

this tyme to know this myfterye concerninge the very daye and howe hyden in the nolymer/till it be fulfilled. And therefore I do but coniecture and dare not affirm it for certain. Albeit I knowe that God wolde haue hys chosen to be moniffhed before of the tyme and yerres by this prediccion. And therefore let vs pray vnto god to gouerne & prserue his church & fhortely to hnt of this finful course of humane nature. Beware of images & of Mayzim/which is not yet euey where throne downe/but onely in certain places of the ouer germany/where the gospel is purely preched & receyued of men taught of god. For after his fall there fhall begin greter trouble among the godly by the anticristes/ether for the restoringe of it/or els for the bringinge in (I feare me) of Mahumets lawe and the turkis religion. But these troublous laste dayes fhall not longe dure. For god will be as mercifull to vs/as he was to the iewes in Antiochus tyme/not sufferinge that greuous sepercucion to continue lenger then it not by p said. 1290. dayes/he saith dayes because the litle tyme apereth so longe to the ris but I afflicted. Th^y be we warned to perseuer many dayes strongly in pacience abydinge the glorious coming of cryste to iugement/to slaye this

Beware
of ima-
ges & of
mayzim.

He knit
it not by
in few ye
ris but I
many da
yes.

this anticristen horned whoze of babylon with the almighty breath of his mouth that we might haue our perpetuall ioye & rest with cryste.

But daniel go thence vntill the ende be comen & be at rest. For thou shalt stand by with thy parte in the ende of the tymes.

Text.

Here at last is daniel commanded of p aungell Cryst to departe and to take his reste/his bodye to lye downe and sleape in the duste/& his soule to reste in ioye in Abrahams bosome/which is in heuen with god the father with his sone & holy gost/& with all p holy aungels & spirites of the iust/vntill that glorious daye of p resurrection/all crystis enimies thrust downe vnder his fete. And then he telleth him/that he shall resume his glorious immortal incorruptible & spirituall bodye standing by payen/as it were from sleape/with his parte and blessed company of the chosen. Thus shall we all bothe gladdly freshe and ioyfull aryse rogether in the laste daye/which is now our moste present consolation.

Iesus cryst our resurrection graunt it vs/that we mought so vnderstande teache/and lone daniel & the prophetes that we myght with them crye agene/& in that euer.

The exposition of
euerlastinge scole perfectly lerne to knowe
we & to honor God/Unto whom onely be
glorie immortal. So be it.

Nowe geue thanks to our celestial fa-
ther thowhe Iesus cryste our redemer/
that he hath at last so clerely by his pro-
phete daniel reueled to vs these so secre-
te misteries: so that we be answered/cry-
ste our redemer to haue had ben comen &
incarnated these .1545. yeres ago/ & that
he shall come agene shortly to deliuer
vs mightely out of anticristis tyranye/ &
destroye him wth his almighty worde. We
beseeche the oh father for cristes sake/ge-
ue vs the very feare & faith in the/make
vs call vpon the for our onely mediator cri-
stes sake to be herde: that among these so
many & mighty fraudes of Anticrist: we
shrink not/we fall not fro the/But that in
thy holy feare & paciēt abydig/we might
perseuer to our endis reste with daniel: &
in the cominge of cryste Iesu/we mought
with him, in the felowship of thy chosen
mete our saulour cryste in our glorified
bodies rysen ayene into that perpetuall
felicite/prepared for vs in cryste from the
beginninge. Amen.

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B. J.

